

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

In a recent book, *The Meaning of Human Experience*, reviewed in another column, Dr. Lynn Harold HOUGH has given us an attractive study, largely historical, of the meaning of human experience. It is based on the evidence of the two traditions, the Hebrew-Christian and the Greek, the one theocentric and the other anthropocentric, that together form the starting-point and foundation of our Western culture. The author's aim and effort, here as elsewhere, is to unite those two realms of human experience, 'the redeeming transformations of Christianity' and 'the secular interests of humanism.'

The concluding chapter, 'Beyond these Voices,' indicates the humanistic approach to the belief in immortality. It rests upon the persuasion that we cannot get a satisfying picture of human life without the immortal hope. There is a touch of infinity about man's life. His intelligence has its full meaning only when seen in the light of the divine intelligence. His moral life has its full meaning only when seen in the light of the divine goodness. His spiritual life cannot come to full fruition without fellowship with the divine.

'We never get very far with man without bursting the barriers of time and entering the boundless splendors of eternity. This is a really astounding fact about man. Whatever the original connotation of the phrase, "Thou hast put eternity in his heart," we are using a form of words which makes a stupendous claim and has an almost exhaustless meaning. To talk about immortality is not to enter into a process of wishful thinking but to discuss that which is implicit in the very nature of man.'

The first approach to the belief in immortality is made here through 'the claim of the unfulfilled.' A future state is needed, it is said, for the fulfilment of what has at the best been only partially realized on earth. Knowledge is fragmentary; character is imperfect; even fellowship with God is incomplete, for now we see through a glass, darkly. There is a real problem as we think of those—and are they not all mankind?—who live and die without bringing the deepest meaning of their lives to consummation.

Our author puts the thought in terms of value. It is all very well to talk of an ultimate triumph of
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human values, and of those who contribute to human values as destined to belong to the choir invisible whose music is the gladness of the world. But what the human heart craves for is to share in the triumph, to have part in the consummation. And this is only possible if in another world the values realized on earth, however partially, are conserved and fulfilled.

The second approach to the belief in immortality is made through 'the claims of those who cry out against the injustices of time.' A future state is needed, it is said, in compensation for the wrongs of the present. We see the good subjected to hardship and oppression, persecution and suffering. We see the innocent doomed from the outset to misery, or broken all untimely by pitiless circumstance. And may we not reasonably conclude that the wrong shall be righted, the balance redressed?

'The centuries become articulate with a cry for justice. It is a cry which cannot be answered in this world, for the voices are the voices of the dead. But it can be answered and, if justice means anything, it must be answered in a life after death. Injustice here, justice there; cruelty here, the healing of the ugly wounds there; treachery here, faithfulness there; so the great story must run.'

One might interpolate at this point the critical remark that the doctrine of compensations is not so cogent as the doctrine of fulfilment. Did not James Ward put the matter well when he said that 'the one fundamental argument for more life is not the need for adequate compensations—but for adequate opportunities'? To look upon the future state as merely a scene of judgment, for the dealing out of rewards and punishments, is surely a cramped and limited conception of it.

Our author's third approach to the belief in immortality is through the tragedy of the thought of 'man without eternity.' It is enough to quote his words: 'Man has listened to a voice beyond the winds as he has heard them singing in the trees. He has felt a presence in the garden in the cool of the day. And as he has believed these subtle intimations, he has risen in stature. If all his delicate sense of meanings beyond the mortal voices is an illusion, then life itself is a delusion.'

Take away this faith in eternity and life in time crumbles into the shadow of a shadow and then disappears.'

A fourth consideration is from the analysis of the thought of 'eternity without man.' If God has made man with powers of intelligence and moral decision and spiritual aspiration, and these cannot be satisfied in eternity even as they are not satisfied in time, has He not done something which contradicts His own nature and character? If God is, then man's immortality is assured. If God is not, then the whole frame of coherent thought about existence falls apart, and we should have 'a dead universe producing life, an unintelligent universe producing intelligence, and a universe without moral quality at its heart producing moral experience, and a universe without spiritual meaning producing spirituality.'

As the discussion proceeds, we are brought into contact with the Christian witness to the belief in immortality. In so far as it emphasizes the value of the human soul (even the prodigal may 'come to himself') Christianity is in line with the humanistic approach; so is it also in its teaching that Christ is alive for evermore in the heavenly world.

The late Archbishop of Canterbury, Dr. Temple, in 1944 invited the Rev. Charles W. Lowry, D.Phil., who was Professor of Divinity in the Virginia Theological Seminary, to write his Lent book for 1946. He also gave Dr. Lowry the subject, one with which the Professor had already identified himself, the Doctrine of the Trinity. Hence the appearance of the volume, *The Trinity and Christian Devotion*.¹ It is a difficult subject but also a fascinating one. It is wide enough to afford any one ample scope both metaphysically and practically, and of this liberty Dr. Lowry has taken considerable advantage.

The two first chapters, on 'Doctrine and Devotion,' are not very easy reading. On a later page the author thus summarizes the first chapter: 'It is more reasonable to face and accept the fact that every resort to analogy in trying to think about God ends in symbolic and mythical representation than it is to pretend that pure reason yields valid and satisfactory conclusions in theology. . . . Applied to the doctrine of the Trinity, this means that the Christian facts, plus the logic of the highest and most satisfactory analogy which human experience yields, demand a realistic, dramatic, and mythological interpreta-

tion of the being and the relations of Father, Son, and Holy Spirit.'

This can be expressed more simply by saying that theology is never the expression of pure reason. In formulating Christian doctrine it takes into account man's nature and is not afraid of analogy, symbol, myth. In the great Creeds we have history, poetry, and thought; their theology is picture, story, drama.

This practical side is emphasized in the second chapter which analyses the conception of devotion. The fundamental thing in man is desire, or love, and his great problem is to come into fruitful contact with an object great enough, and also sufficiently attractive and compelling, to order and direct and intensify at a higher level his native loyalty, to win the soul and gain its self-surrender and absolute devotion. The only object great enough to do this is the Divine, God revealed in the sacrifice and agony of the Cross.

This leads straight to the subject of the book, and in the third chapter we come face to face with the question: 'Is the Christian religion a Trinitarian religion?' The answer is a decided affirmative. If it were interpreted deistically as the publication of self-evident truths, or modernistically as the publication of the truths Jesus stated, it would be a new religion. It would not be the Christianity of the Apostles, of the Christian Fathers, of the mediæval doctors, of the Protestant reformers, of the great Anglican divines, of the saints and martyrs and missionaries of the Holy Catholic Church in all ages. It would not be the faith of the New Testament and of the great central tradition of the Church down to the present hour. The primary doctrines of the Incarnation—the Atonement, Grace, the Holy Spirit—would lose their logical ground and the abiding source of their power. The Doctrine of the Trinity is the one all-comprehensive Christian doctrine. It is the formulation which the Christian facts in their totality compel.

There is a great deal in this third chapter of absorbing interest; for example, Dr. Lowry traces the elements contributed to the doctrine by Greek thought, by the 'controlling element' the Logos, by Tertullian and Origen and Athanasius. There is also in the course of the discussion a sentence about the Matthaean Trinitarian saying at the end of the Gospel which will be welcomed by many who have been perplexed by it—'The only tenable explanation of St. Matthew's Baptismal formula is that at the time of the writing of this "official" Gospel—somewhere around

¹ Eyre and Spottiswoode; 4s. 6d. net.

A.D. 85—the Church, as represented at least by a very influential section of it, believed that the crucified and risen Son of God and the Spirit of the Lord were *both* distinct entities or “Persons” and at the same time united in some very close way with the Father-God of Israel and the Master’s own teaching, and sharing in the heavenly glory and universal authority of the Lord of Sabaoth.’

In the fourth chapter we come to the crucial matter: ‘What is the Doctrine of the Trinity?’ Here is Dr. LOWRY’s answer: ‘This doctrine is the view that the Father, the Son, and the Holy Spirit of Scripture and the Creeds and the universal continuing consciousness of the Christian Church, ever to be worshipped and glorified as distinct, individual, personal determinations and centres of Godhead, are nevertheless one God—one single, unified Divine essence or being.’ God is, within Himself, in a real and concrete manner, three. ‘He is a Trinity of persons within a fundamental and absolute unity of being, consciousness, and will.’

How can this be? asks Dr. LOWRY, as multitudes have asked before him. There are three possible answers, he says. The first is the Sabellian one according to which the Trinity is one of appearance or experience, not of the being of God. God *manifests* Himself as Father or Son or as Spirit. The second answer is the ‘modal’ theory, which is in essence the Eastern Trinitarian formula. There is one identical Divine Being in point of internal content, but this Being, God Himself, exists really and objectively in a three-fold manner. Or, as Dr. Bethune-Baker puts it, ‘One God existing permanently and eternally in three spheres of consciousness and activity; three modes, three forms, three persons in the inner relations of the Divine life as well as in the outer relations of the Godhead to the world and to men.’

What is to be said for this construction is that it avoids both Sabellianism and Tritheism. It says clearly that the Trinity is not merely a matter of revelation as registered in our experience, but is of the nature of God. Further, the three Persons can rightly be seen as having particular and distinctive functions alike in creation and redemption. They can be intelligibly thought of as the object of Christian worship and faith. The two defects of this theory, on the other hand, according to Dr. LOWRY, are that it has no clear analogy in human experience, and that it contains nothing within it that is intrinsically self-explanatory and intellectually satisfying from the standpoint of God-in-Himself.

The third alternative in thought about the Trinity is the admission of the analogy of personal society, intercourse and fellowship. It is the view that God, within the unity of the Divine life, experiences and comprehends communication, mutuality, love, and shared beatitude. This is the alternative which Dr. LOWRY thinks we must embrace if we are to be truly and fully Christian in our thinking about God. It is the ‘social’ construction. We must always, Dr. LOWRY says, safeguard and emphasize the unity of God. There is nothing, however, in the Christian revelation that requires a unity conceived in terms of a mathematical abstraction.

The analogy of a complex organism, animated by a single organizing principle or centre, but constituted out of diverse elements, is a perfectly valid idea of unity as applied to the Divine life. And it appears to the author that the right idea of that Trinitarian life is most intelligibly reached if we take first the Christian facts and then the logic of the highest and most satisfactory analogy which human experience yields. This is a better way than pure reason can suggest. It is the idea which Dr. George A. Gordon boldly describes as ‘the essentially social nature of God, the faith that He is in His innermost being an eternal family.’

This is just an elaboration of the classical idea that love is the key to the nature of God. ‘God in knowing Himself utters or projects or begets Himself as a distinct Divine person. This self-utterance of God is the eternal Word or Son. . . . The generation of the Son occurs because it is the nature of God as love to communicate Himself. Simultaneously with this generation there goes forth or proceeds from the same Divine subject a burning fire of love. This primal energy of spirit and motion of will is likewise not transient and a mere quality, as with us, but is a subsistent Person—the eternal Spirit.’

So Dr. Lowry boldly conceives (boldly yet reverently) the eternal life of God. Whether this ‘social’ theory of the Trinity will satisfy others is doubtful. It is difficult to understand how it is possible, on this view, to think of this ‘social’ Being as one Person. But our task here is not criticism but exposition. And we must emphasize one admirable feature of this book, and especially of its closing chapters, namely, that the author presents the Holy Trinity to his readers as the one supreme possible object of devotion. That is the burden of his concluding pages, that here, in this nobly imagined Divine life of grace is the satisfaction, and the only complete satisfaction, of human desire at its best.

The Ante-room of the Angels.

A Meditation on Old Age.

BY PROFESSOR W. FRASER MITCHELL, SELLY OAK COLLEGES, BIRMINGHAM.

THE world is well provided with books about child psychology. The characteristics of little children have become a field of extensive and intensive study. Adolescence has a growing literature devoted to it, for the problems of Youth have become a major concern of our time. But there are no books—at least none that I know of—on Old Age, comparable, for example, to those of Piaget or Susan Isaacs on the mind and traits of little children. Old Age does not excite the widespread interest that attaches to Adolescence, and perhaps for this reason the old are even less understood than children or young people. Man goeth to his long home and the mourners go about the streets; yet, or ever the silver cord be loosed or the golden bowl be broken, no one seems to have thought it worth while to observe or record the phases through which all of us who are not cut off in earlier life must one day pass, and through which scores of old people are now passing. No one has endeavoured to assess what these things mean, or should mean, for us and for them, as Christian men and women, fulfilling God's purpose of love for His children.

The Bible has singularly little to say about Old Age. In Eastern countries and in Old Testament times great respect was shown to the elders of a community. The fifth commandment—the only one with a promise attached—further secured this among the Jews. Only with the writer of 'Ecclesiasticus' do we get a hint that as a result of contact, it may be, with alien civilizations, men required to be reminded of their duties to the old.

In the third chapter of 'Ecclesiasticus' we read:

'My son, help thy father in his old age, and grieve him not as long as he liveth. And if his understanding fail, have patience with him; and despise him not when thou art in thy full strength' (vv. 12, 13).

Even so, this hardly goes beyond the familiar type of Oriental precept.

In the New Testament there is nothing about Old Age. It is possible to argue that this is so because our Lord and the New Testament writers believed that the world was shortly coming to an end and that therefore few among them would survive to be old. But I do not think that is the true reason why there is no mention of Old Age. It is more likely that the early converts to Christianity retained a traditional respect for the older

members of the community, such as is still noticeable among Jews. But it is still more likely that among those to whom Christ had brought life and immortality to light, and who had experienced the quickening, or revitalizing, power of the Holy Spirit in their mortal bodies, the conception of Old Age as a time of decrepitude would not occur. They who were sharing already in the life of the Risen Lord might indeed endure grievous bodily afflictions, but only as a soldier his wounds. The principle which animated them prevented their fixing their attention on what had been one of the terrors of the pagan world—the onset of age. Theirs was the glorious realization of the old Greek saying that 'Whom the gods love die young.' It was not necessary for St. Paul to add to his list of barriers removed—between Jew and Gentile, between Greek and Scythian, between male and female—the barrier of which we have become conscious—that between different age-groups.

While no exact study of Old Age has appeared, there is at least one novel of recent times in which the thoughts and emotions of an old person are sketched with great delicacy and unusual insight. This is in *All Passion Spent*, by Victoria Sackville-West (the wife of Harold Nicolson). The book is limited, however, by the humanistic attitude of the writer, so that it is the portrait of an aged humanist, and we are left with that strange sense, which adheres to so many modern novels, of an incompletely conceived reality from which the greatest reality of all, the dealing of God with a human soul, is left out. Apart from that the book is a remarkable one, and in what I am to say I shall draw freely from it.

Old Age, whether our own or that of others, presents a problem which has to be faced, and to which an answer has to be found in terms of our faith. It will not do for us to dismiss it by saying that Old Age is a natural process and that therefore it is useless to adopt any attitude before it other than recognition or resignation. It does not help us to regard it as one of those phenomena which are best left undiscussed, or to comfort ourselves with the words of the prophet, addressed originally to the people of Israel, but made their own by countless generations of individuals:

'even to your old age I am he; I have made, and I will bear; even I will carry, and will deliver you.'

Again, in living in the past is it not often true that the aged will be found to be recapitulating the significant? That 'full, private life,' which Miss Sackville-West notes, many an old person has lived all unknown to his or her family, and which

has been hidden 'behind the shelter of [his or] her affectionate watchfulness' for others, may suddenly be revealed. It is a commonplace that what one thinks about, that one becomes; and the old by reverting frequently to what occupies their thoughts suddenly reveal what it is, rather than what we might have supposed it to be, that has made them what they are. They are, it is true, remembering the days of old, the cup that was not taken away, the cross that had to be borne, the death of the self and the resurrection through union with Christ; and, as Bunyan says: 'No man can tell what in that battle attends us, but he that hath been in the battle himself.' If we would give our best attention to the tale of one who has had adventures in wartime, is there not more to be learnt from those who are able to tell of spiritual victories?

Similarly, the fact that the old often display little sense of time—that they detain us when we are about to rush forth to our own concerns, that they spend time over matters that appear to us of little moment—awkward as it may prove in this busy world—is itself a standing witness to the relative character of time. Their time is no longer our time, any more than the time of the little child is that of his economically or professionally enslaved father. 'Time' and 'tempo,' as we all know, express the same idea, and the spiritual 'tempo' of the old is not ours. But might it not be better for some of us if it were? Must we wait for sickness or age to say with Donne:

Since I am comming to that Holy roome,
Where, with thy Quire of Saints for evermore,
I shall be made thy Musique; As I come
I tune the Instrument here at the dore,
And what I must doe then, thinke here before?

So, too, with the alleged inability of the aged to distinguish the relevant from the irrelevant. Who is to be judge? At most, if we accept the allegation, we are merely stating that they and we hold different opinions as to what is relevant. And it is the third factor in the case which alone can afford the clue. Relevant to what? Our own convenience, or success in life, or our status as sons of God? The old, whose sense of time and relevance is so different from ours, are performing a great service to their fellow-men—the beggar at the door, the old man who dawdles over his work in the garden, the tiresome visitor longing for a patient listener. The old have a clearer sense of values than most men in middle life. They are aware that what appear to so many of us as the 'realities' are very different from Reality. They are able to see life as 'a landscape instead of separate fields.' In other words, they see life as it is in God's intention, and not as man has

marred it by his rituals and etiquette, his red tape and barbed wire.

Closely connected with this surer insight into ultimate values is the tendency of the old to shed responsibility for day-to-day concerns, to become absorbed in a multitude of petty interests upon which they dissipate their energies. This is, in a way, one of the most significant features of Old Age. It is as if the soul, long inured to run in harness at the command of the Prince of this World, finally rebels, and determines to sample at least, for however short a time, some of those many activities which have been denied to her. Some of the shining possibilities, which a stern adherence to duty, or a concern for others, which a poor education or a faulty system of religious teaching has debarred one from, become at least possibilities again. It is the old story of Plato's image of the soul sprouting feathers that will at length grow wings and bear her heavenward; or as the Psalmist has it (Ps 68¹³):

'Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.'

These are only some of the characteristics of Old Age. There are others which we might profitably examine, such as the passion for veracity or accuracy, which is not lightly to be attributed to arterio-sclerosis, but which is rather the declaration of the conscience in the face of failing memory. There is the desire to be loved, which is not selfishness, but arises from that sense of ultimate values which we have noted, and which recognizes that the Law of Life is, or ought to be, Love. There is also quite frequently an increasing tolerance shown by the old for those who differ from them, and an exquisite sensitiveness, far too seldom realized by others, to the disapprobation of younger folk. From all of which we may learn.

What, then, as Christians, are we to think of Old Age? Are we to regard it as a period when we must grope in the dark, and wait, chilled, and perhaps a trifle scared, for the dawning of some new kind of day? Surely not! Should we not rather vindicate our faith in the Eternal Son of God by striving to realize the gift of life and immortality which He has brought to light? And how are we to do this? By accepting God's purpose, by cherishing the significant among the experiences of life, by shedding irrelevancies, by using our time as He would have us use it, by readiness to experiment. This if we do we shall come a long way towards understanding the old, and we shall experience a unity with them, for they and we together shall be living in that which is essential, the Life of God which is given us through Christ Jesus our Lord.

Public Pronouncement and Private Explanation in the Gospels.

BY DAVID DAUBE, LL.D., Ph.D., CAMBRIDGE.

PROFESSOR DODD has pointed out¹ that 'it is a practice of Mark, when he records something which seems to call for explanation, to introduce a private interview between Jesus and His disciples at which the matter is elucidated.' That Jesus should be represented as giving private instruction to His disciples concerning difficult or controversial problems is only natural. This note is intended to draw attention to, and parallel from Rabbinic sources, one specific form of narrative in which some of these discourses are set down.

Stripped of secondary accretions, the form I have in mind may be described thus. There is (a) a public pronouncement by Jesus, sometimes in answer to a question put by His antagonists; (b) after the crowd has left, or at home, the disciples ask Him for the true, full meaning of His pronouncement; whereupon (c) they receive the desired explanation. Four narratives come to mind. (1) Mk 4¹⁻²⁰ (Mt 13¹⁻²³ and 36-43, Lk 8⁴⁻¹⁵). This is the Parable of the Sower. It is widely held² that (a) originally stood alone, (b) and (c) having been added by the Early Church. (2) Mt 13²⁴⁻³⁰, the Parable of the Tares, also generally believed to consist of an older part, (a), and a later part, (b) and (c).³ (3) Mk 7¹⁴⁻²³ (Mt 15¹⁰⁻²⁰), a similitude (though the evangelists evidently did not distinguish between this and parable, see Mk 7¹⁷, Mt 15¹⁵) to bring out the nature of true defilement. Possibly, it must be read as forming, or belonging to, Jesus' reply to an attack of the Pharisees (Mk 7¹⁻⁵, Mt 15¹⁻²). Again, (b) and (c) are deemed additions.⁴ (4) Mk 10²⁻¹² (Mt 19³⁻¹²). This is a pronouncement by Jesus on divorce, provoked by a question of the Pharisees. In Matthew, (b) is not an express question, but a comment in an inquiring tone. It might be paraphrased, 'Are we right, then, in concluding that it is not good to marry?' Far more serious is that (b) and (c), in Matthew, are no longer concerned with remarriage after divorce, but with marriage in general. Moreover, for (c), Matthew has a statement not more but less intelligible than Jesus' public reply: in fact, a similitude, presented as

if the addresses were 'those without' who are not meant to understand.

The Rabbinic analogies by which Fiebig⁵ and B. T. D. Smith⁶ illustrate this form (or rather, the form of the first two of these pericopes) are not quite sufficient. The nearest example which they offer is that where a Rabbi proposes a parable, is requested by his disciples to explain it, and complies. One important element, however, is here lacking: the distinction between what is said in public and what is said in private. They cite no case of a Rabbi addressing outsiders and being asked for an explanation by his familiar circle. Fiebig gives the form the heading *Gleichnis mit ausführlicher Deutung*, 'parable with detailed interpretation.' What we should like to have is parable for anybody with detailed interpretation for the initiated. The following quotations may, therefore, be regarded as supplementing those relied on by the two authorities named.

A Roman asked R. Johanan b. Zaccai (middle and second half of the first century) why Ex 21²⁹ imposed the death penalty on the owner of the offending ox as well as on the ox himself. R. Johanan answered that the accomplice of a brigand was to be treated like a brigand—a reply that satisfied the simple pagan and one, incidentally, that accorded with Roman criminal law. When the stranger had left, however, the disciples asked the Rabbi what answer he had for them whom he could not 'push away with a fragile reed.' Now R. Johanan gave the true explanation: the verse in question, he said, did not mean what it seemed to mean at all, it did not mean that the owner of the ox was to be put to death but that, just as capital crimes committed by a man were tried by the court of twenty-three judges, so the case of the ox had to be heard by this court (Pal. Sanhedrin 19b, first half). Another question R. Johanan was asked by a pagan was whether the law concerning purification by means of the ashes of the red heifer was not superstitious nonsense. The Rabbi replied that the water of

¹ C. H. Dodd, *The Parables of the Kingdom* (1935), 61.

² Dodd, *op. cit.*, 13, 180 f.

³ Dodd, *op. cit.*, 13, 183 f.

⁴ Dodd, *op. cit.*, 61, n. 1.

⁵ P. Fiebig, 'Der Erzählungsstil der Evangelien,' in *Untersuchungen zum Neuen Testament*, ed. H. Windisch, xi. (1925), 48 ff.

⁶ *The Parables of the Synoptic Gospels* (1937), 26 f., 127.

separation had the same effect as those roots by burning which it was usual to cast out evil spirits. Once more, after the pagan had gone, the disciples demanded to know their master's real explanation; whereupon he told them that neither was uncleanness caused by a corpse nor cleanness by water, but the statute of the red heifer was one of those which had to be accepted as the will of God though no rational basis could be discerned (Pesikta 40a-b). It is significant that the 'mystery' imparted to the initiated consists here in an absolute rejection of all magical interpretation, while such an interpretation is held out to the outsider. Usually, in ancient literature, it is the initiated who are given the magical secret while the outsider is put off with a rationalizing excuse. It will be necessary to come back to this story, because of its remarkable similarity to Mk 7¹⁴⁻²³ (Mt 15¹⁰⁻²⁰). In a third case, it is not expressly mentioned that the stranger leaves, but it is clearly implied; and the disciples do not openly demand a better explanation, but look at one another wonderingly, on noticing which R. Johanan volunteers to enlighten them. A pagan pointed out to R. Johanan the apparent conflict between Gn 1²⁰, saying that the birds were made from water, and 2¹⁹, saying that they were made from earth. R. Johanan replied that they were made from mud, which contained both water and earth. As the disciples wondered, the Rabbi admitted having pushed away his opponent with a reed. He explained that the birds were made from water, and Gn 2¹⁹ was concerned not with the creation of the animals at all but with their subjection to and naming by Adam (Bab. Hullin 27b).

Of R. Joshua b. Karha also (middle of the second century) a story is recorded showing the same form. A Gentile asked him why the Jews did not join the more numerous pagans, seeing that according to Ex 23² (in Rabbinic interpretation) decisions were to be made by the majority. The Rabbi refuted his questioner by making him confess that his children did not worship the same god as himself nor any one of them the same god as the other. Before attempting, the Rabbi told the pagan, to get the Jews to join him, he ought to bring about unity in his own family. After the Gentile had left, the disciples asked for a more convincing answer, meaning by it, it seems, an answer founded on Scripture. So R. Joshua pointed out to them that while Gn 36⁶ used the plural *nephashoth*, 'souls,' of Esau's small family, Ex 15 used the singular *nephesh*, 'soul,' of Jacob's large one—an indication that paganism with its many conflicting deities was not to be considered a united majority as compared with Israel, serving the one God (Lev. Rabba 4, second half, on 4¹⁴).

Finally, there are the controversies between

R. Simlai (middle of the third century) and the *Minim*, Jews converted to Christianity. The *Minim* asked the Rabbi how he accounted for the plural in Gn 1²⁶. He replied that this was no evidence for the Christian doctrine since 1²⁷, recording the execution of the plan of 1²⁶, used the singular. After the *Minim* had left, the disciples asked to be informed of the real significance of 1²⁶; whereupon the Rabbi explained that the verse referred to husband, wife, and the Divine Presence as necessary for procreation. Another question put by the *Minim* was why God was designated by three different names in Josh 22²². They received the answer that the names were followed by the singular 'he knoweth.' The answer for the disciples was that the names were titles comparable to *Βασιλεύς*, *Caesar*, *Augustus*. Similarly, the Rabbi was asked what was meant by the three names in Ps 50¹. He replied that the verb was in the singular. To the disciples he explained that the names were comparable to the attributes by which a builder might be described, 'craftsman,' 'builder,' 'architect.' Again, what was the explanation of Josh 24¹⁹, with the word 'God' accompanied by the adjective 'holy' in the plural? This proved nothing, was R. Simlai's reply to the *Minim*, since the verse continued with 'he is a jealous God,' the singular. In this case, the answer for the disciples is ascribed not to R. Simlai himself, but to other Rabbis. They satisfied the disciples by explaining that 'holy' had to be in the plural in order to indicate the absolutely equal holiness of all acts of God. Lastly, the *Minim* asked why the word 'God' was accompanied by the adjective 'nigh' in the plural in Dt 4⁷. R. Simlai replied that the verse went on to use the singular. The disciples were told that by putting the adjective in the plural, Scripture intended to include all the various kinds of divine contact with the people (Pal. Berakoth 12d, second half—13a, first half).

Here, then, we have a definite form of Rabbinic narrative, attested from the first century onwards, and attested in connection with the Jewish-Christian controversy, with the three essential parts to be found in the form occurring in the Gospels: (a) a pronouncement by the master for public consumption, (b) departure of the outsiders and question by the disciples, and (c) a deeper explanation. It is a curious coincidence, though perhaps no more, that the subject-matter in one instance recorded of R. Johanan b. Zaccai (Pesikta 40a-b) is the same as that in one recorded of Jesus (Mk 7¹⁴⁻²³, Mt 15¹⁰⁻²⁰), namely, defilement. In both cases, too, the outsiders receive a piece of magical teaching—of course, Jesus' word to them is magical teaching only if we take it as part of the whole, present pericope, including (b) and (c);

if we take it, that is, as being deliberately misleading in comparison with the real, ethical explanation entrusted to the disciples—and in both the initiated are told that there is no such thing as mechanical defilement.

Admittedly, there are suggestive differences between the application of this schema in Rabbinic literature and its application in the Gospels. For one thing, in the Rabbinic stories, the pronouncement is always in reply to a hostile question put by an outsider; in the stories from the Gospels, this is so only in the third case, the pericope concerning defilement (possibly, *i.e.* if the similitude belongs to Jesus' defence against the accusation of the Pharisees), and in the fourth case, the pericope concerning divorce (certainly). The most probable explanation is that the Rabbinic stories all originated in situations where the Jews were on the defensive, while the two first cases quoted from the Gospels go back to a milieu characterized by missionary fervour. For another thing, in the Rabbinic stories, the point is nearly always the misunderstanding by the outsiders, and the true understanding by the master and his circle, of Scripture. An exception is the discussion concerning the red heifer, since here it is not really a particular text but the whole meaning of certain rites that is being inquired into—just as in Mk 7¹⁴⁻²³ (Mt 15¹⁰⁻²⁰). In the stories from the Gospels, the interpretation of Scripture is central only in the fourth case; in the first three, it is newly created parables or similitudes that constitute the 'mystery.' This difference also is not surprising. It reflects the contrast

between a religion strictly based on the Torah and a religion emphasizing the arrival of a new age and general, ethical ideas. Significantly, in the fourth case, the only one where the proper interpretation of Scripture forms the main theme, the representatives of the old religion appear as the outside questioners, starting the discussion: this determines the Rabbinic, Scriptural direction of the argument.

The foregoing considerations are not affected by, and have no bearing on, the question whether parts (b) and (c) in the first three cases from the Gospels are secondary or no. An interpolator might make use of an established form of narrative just as much as an original author. With regard to one detail, however, a certain conclusion may perhaps be drawn. It is sometimes maintained that when the present text of the Gospels makes it the purpose of parables to exclude 'those without' from true knowledge, this must be due to a mistranslation of the (hypothetical) Aramaic original; *ʔva* in Mk 4¹², it is said, represents Aramaic *ʔ*, or rather misrepresents it, the Aramaic writer having intended his *ʔ* as a relative pronoun.¹ However, if the Rabbinic form examined above had any influence on the formation of these pericopes from the Gospels, *ʔva* had better be left its full force. The 'setting in life' of that form is a severe division of men into those who may know and those who may not; the latter are 'pushed away with a fragile reed.' It is not a universalistic form.

¹ See *e.g.* T. W. Manson, *The Teaching of Jesus* (1931), 76 ff.

Literature.

A NEW COMMENTARY ON FIRST PETER.

'THE First Epistle of Peter,' wrote Canon Streeter, 'is one of the finest things in the New Testament.' Most New Testament scholars would agree. For long, however, we have lacked a first-rate and up-to-date commentary on the Greek text. (Bigg in the *I.C.C.* is nearly half a century old, and Wand's—the most recent commentary—is on the English text.) Now the Dean of Winchester, Dr. E. G. Selwyn, *clarus filius clari patris*, has supplied our want. His new commentary, *The First Epistle of St. Peter* (Macmillan; 25s. net), is well worthy to stand in that great succession of commentaries which began so long ago as 1865 with Lightfoot's 'Galatians.' It is massive, as a Macmillan commentary ought to be; it is scholarly in the Hort manner of scholarship; it is thoroughly abreast of the latest New Testament research; and (rare virtue in a commentary) it is readable.

There is only one snag: it is very expensive, and will make a big hole in a student's purse. *O tempora! O pretia!*

Let us start with a general description. The book runs to 517 pages. The Introduction of a hundred and fifteen pages falls into two parts. The first discusses authorship, date, etc.; the second expounds the doctrine and ethics of the Epistle. Then follows the commentary proper of a hundred and twenty-eight pages. Finally, we have two hundred and seventy pages devoted to extra notes and to three essays.

What are Dr. Selwyn's views on authorship and date? Can we still ascribe the First Epistle bearing his name to St. Peter? Dr. Selwyn is confident that we can. Grant that Silvanus, Peter's trusty friend (5¹²), was a good deal more than mere postman—that he was in fact joint-author of the letter—and most of the stock objections to the traditional view of authorship fall to

the ground. Many will recall that Burkitt and Milligan believed that Silvanus was joint-author of the Thessalonian Epistles. Dr. Selwyn fastens on this point, finds many affinities between the Thessalonian letters and First Peter, and sets them down to the influence of Silvanus in each case. But if Silvanus probably drafted First Peter, St. Peter's witness and authority stand behind it. Who then are the addressees? Jew? or Gentiles? Probably both, and they lived in the Northern half of Asia Minor (where just possibly Peter had done missionary work). As for date, our choice lies somewhere between 62 (when James the Lord's brother was martyred) and 64 (when the Neronian persecution broke out).

Most readers will turn eagerly to the exposition of the theology and ethics of the Epistle which follows. They will not be disappointed: this section is well done. Dr. Selwyn expounds St. Peter's (or should we say Peter-cum-Silvanus's?) views of God, the Christian Life, Christian Behaviour and the Christian Hope with insight, grace, and plenty of 'modern instances' (e.g. Niemöller). Here is meat for scholarly ministers.

We have not had time to work exhaustively through the commentary proper, but we have tested it at various points and found it very satisfactory. Here are all the linguistic parallels one could wish, and occasionally we light on fresh interpretations. (There is one in the note on 1 P 5¹ which Dr. Selwyn translates: 'Who have also had experience of the glory that is to be revealed'; a reference to Peter's experience on the Mount of Transfiguration.)

After the commentary come the additional notes on key-terms (e.g. 'salvation' and 'Babylon') and three long essays. In the first essay Dr. Selwyn expounds his view of 'The Spirits in Prison.' The 'spirits' are the archetypal spirits of evil whose rebellion preceded the wickedness which brought the Flood. The passage teaches not how Christ 'descended into Hell' to preach the gospel, but how in His Passion and Resurrection He 'made proclamation' to the supernatural spirits of evil (cf. Aulén's exposition of the Atonement). In the next essay Dr. Selwyn discusses the interrelation of First Peter and various other New Testament documents (Romans, Ephesians, James, etc.). By applying the method of *Formgeschichte* to these Epistles he discovers that behind and beneath them lie several primitive Christian ethical codes. The conclusion is that where we find what looks like, say, the dependence of Peter upon Paul, the true view is that both Peter and Paul were drawing from a common pool of early Christian catechetical instruction. In the last essay Dr. Selwyn introduces his friend Dr. Daube to deal with the imperative participle which we find in First Peter and in St. Paul. This, it is argued, is not a *Koine* idiom (as Moulton thought) but a Semitism to be found in late Hebrew.

We have two grumbles, but both are small ones. First, it is not correct to say, as Dr. Selwyn does more than once, that the conception of Jesus as the Suffering Servant finds no place in Paul's thinking (see, e.g. Ph 2⁶⁻¹¹ and Ro 4²⁵). Second,

James Denney spelt his name with two e's. But these are trifles. For this commentary as a whole the world of New Testament scholarship is indebted to Dr. Selwyn. Let us hope that its publication will lead to a revived interest in 'The Epistle of Hope.' It has a message very relevant for our times.

A. M. HUNTER.

THE RUSSIANS AND THEIR CHURCH.

Here is a book fitted to cast light upon that strange enigma of our times—Russia and the Russian mind. Nicolas Zernov has a long line of helpful volumes to his credit in this field. But, perhaps, the best of them for the general reader is his latest—*The Russians and their Church* (S.P.C.K. 7s. 6d. net).

It is a vivid telling of the grim and confused epic of Russian history, revealing once again how dauntingly far back and deep run the tangled roots of the teasing problems facing us in Eastern Europe.

The book is really built up round two texts. One of them is a note which keeps ringing out through its pages. 'The history of Russia is the story of a lonely nation.' Or again, 'There are peoples who have remained strangers even to their neighbours. Among these strangers are the Russian people. For many centuries they have faced by themselves their formidable tasks, they have fought unaided against manifold dangers, and they have tried to find their own answers to the great problems of life. But seldom have they shared the experience of others, and there have been long periods when their very existence was forgotten in the West.'

The last outpost of Europe, it has hardly been accepted as a part of Europe; and, indeed, was for long under the heel of Asiatic conquerors. Very late in being won for Christianity, which is not yet a thousand years old in Russia, it was left to be a breakwater against which Muhammadanism dashed itself in foam and fury. Developing a new type of Christianity, very different from that of Rome, it was, while struggling with the pagans, attacked from the rear by peoples of the West. Deriving its own faith from Constantinople, it worked it out in new and original ways. Not known, and when known little understood, it took no pains to state its case, or to explain itself; but went its lonely way, aloof, remote, unfriended, often, as Zernov says, forgotten.

And the other fact here emphasized and proved is the tremendous part played by the Church in Russian history—for evil, and for good. The record is a mixed one; not a doubt of that. And yet, again and again, it is the Church that has roused and saved the nation in its evil days, and been its supreme glory—of which a new and dramatic instance has been given us again in our own days, in the faith and heroism that has faced a deliberate and ruthless attempt to stamp out Christianity; an attempt that grew more and more rigorous when it was found that the faith of masses of the people would not break or bend.

On 8th April 1929, Stalin published a revised law on religion 'whereby every form of religious propaganda was made a legal offence. Moreover Article 17 prohibited every form of philanthropic and educational activity, and the life of the Church was limited strictly to the conduct of divine worship.' Article 17 reads: 'Religious unions (parishes) are forbidden (a) to establish mutual aid funds, co-operative and productive unions, and, in general, to use the property at their disposal for any other purpose than the satisfying of religious needs; (b) to give material aid to their members; to organize either special meetings for children, youth, women, for prayer and other purposes, or general meetings, groups, circles, departments, Biblical or literary, hand-work for labour, religious study, etc.; also to organize excursions and children's playgrounds; to open libraries, reading-rooms, to organize sanatoria and medical aid. Only such books as are necessary for the performance of the services are permitted in the Church buildings and houses of prayer.' A drastic law indeed! And yet it seems that the Church has won through, and kept a real place in the national life.

So far so good. But when Zernov claims that the four cornerstones of Russian culture, which, he says, explain why Russians have kept aloof from the rest of Christendom, are a universalism which leaps across national boundaries, and interdependence, and humility and belief in resurrection, it is not so easy to follow him, or to agree.

Indeed, he himself underlines that the distinctive contribution of the Russian Church is a proud belief, 'breeding,' he confesses, 'a good deal of naïve self-satisfaction,' that they, and they alone, have attained to the final and perfect type of Christianity—'Moscow, the Third and Last Rome.' Old Rome was well enough; and Constantinople was better; but Moscow is the last and final stage. Here is 'the Church of the Holy Ghost, the Spirit of Truth, and Giver of Life'—a mood and a belief and a pride which, transferred to the political sphere, seems to explain certain unhappy features of the day and hour.

A. J. GOSSIP.

HUMANISM AND CHRISTIANITY.

The Dean of Drew Theological Seminary, Dr. Lynn Harold Hough, is well known on this side of the Atlantic both as a writer and as a lecturer and preacher. In him indeed the two rôles are at times blended: he writes as he lectures and preaches, and lectures and preaches as he writes. In any case this is the impression his latest book leaves with me. It is entitled, *The Meaning of Human Experience* (Abingdon-Cokesbury Press; \$3.00); and it is a sustained piece of free undocumented writing, in style such as might come straight from a speaker's lips. (Unfortunately the pages are marred by not a few ugly misprints.)

The Dean is nothing if not ambitious. In this book, as in his 'The Christian Criticism of Life' (a book of which this book might be said to be the outcome), he ranges over a wide field of human

thought, philosophical, theological, and literary, in search of the meaning and import of human experience. He moves too with decision (if not always with precision). The result is an attractive kaleidoscopic picture of the centuries and civilizations, with the human interest ever embodied in the changing patterns.

It would be difficult to describe in a few words the richness and variety of the book's contents. Let me only say that after some 'basic considerations' culminating in the question, Can we find a 'revelation' which corresponds to the highest conception of God?, the author turns to the one stream of religion which to his mind can possibly meet the test. The Hebrew-Christian witness is then analysed, and very fully, in its various aspects: the prophetism, the legalism, the lyricism, and the philosophy of history of the Old Testament; the doctrines of incarnation, redemption, and apocalypse in the New. There is much in this the largest section of the book of interest to the Christian preacher.

Then the humanistic tradition originating in Greece, which united with the Hebrew-Christian tradition to produce our Western civilization, is expounded with great attractiveness. The remark, a characteristic one, is made in the bygoing that 'there are contemporary interpretations of the Christian religion which have missed the secret of Athens and have also missed the secret of Jerusalem. This emasculated Christianity which has lost the vital energies of Greek culture and the profound experience of moral transformation so essential to that evangelical faith which comes from Jerusalem is a sad substitute for the splendidly human, surgically evangelical religion which is classical Christianity.' (If 'surgically' appears here instead of 'surgingly' or even 'surgently,' well, it is not the only error of the sort!)

Dean Hough has established the claim to be an exponent of evangelical humanism, and it is with an exposition of 'the evangelical synthesis' that this work closes. The broad lines of it are familiar to readers of his works, but here they are freshly illuminated both from the side of speculative philosophy and from that of ethics. Of ethics it is said that it must find 'a fountain of perpetual youth' if it is to do its work in the world; and it is added, 'In Christianity it finds that fountain, its waters sparkling with the very qualities of moral light.'

W. FULTON.

HROMÁDKA.

Doom and Resurrection, by Dr. Joseph L. Hromádka (S.C.M.; 5s. net).

The author of this book is a Czech thinker of some significance. When Hitler invaded Czechoslovakia he was a marked man and had to flee the country. By way of Switzerland he reached the United States where for the last four years he has occupied the Chair of Apologetics in Princeton. He is a prominent figure in theological circles in America. In *Doom and Resurrection* (which is the first product of his pen in English) Dr. Hromádka sounds a sombre note which would be almost

wholly pessimistic but for his deep religious faith. Our civilization has failed tragically, he thinks, and the failure has given rise to two different types, both of them abnormal. One is the mood of despair which (as in the typical use of Stefan Zweig) has often resulted in suicide. The other is the mood of God-defying self-assertion, the nihilistic belief in power as the one way of life.

A large part of this remarkable book is occupied with an analysis of the moral and spiritual condition of Europe before the war. While I was occupied with the book I happened to hear a Czech trio playing one of Smetana's greatest works, and I was struck by the same features as I found in Dr. Hromádka's prose, a picture dark, almost lurid, and at the same time with a suggestion (in the Czech composer more than a suggestion) of power. The author's thinking seems to have issued from the same conditions as produced Barth's. The two men are close friends, and there is much that is common in their theology.

One of the most interesting features of Dr. Hromádka's book is the exposition of the main trends in European thought in these latest years and of the outstanding men who embody them. The three who receive elaborate notice are Dostoevsky, President Masaryk, and Barth. The treatment of Dostoevsky is specially illuminating. He had a tragic history. His father was murdered. He himself had to face a firing squad of the Tsarist Government, and, on reprieve, was cast into a prison among the most abandoned ruffians under sentence. This experience probably darkened his outlook on life, but it was in these conditions he discovered the intangible presence of Christ. Masaryk is less sympathetically treated. His admiration for Erasmus seemed to indicate a leaning to that liberalism for which Hromádka has no use. But the finest pages of this work are devoted to an elaborate exposition of the theology of crisis. The author thinks this has been widely misunderstood. He himself is not, I think, wholly Barthian. He believes that Barth started from the human conscience, and at the close of his long chapter on Barth he says soundly that in the last stage of Barth's thought there has been a change. It has passed from the theology of crisis to a theology of the Church through the recognition of the witness of the faithful in all the ages.

It will be obvious that the two main elements of interest in this book are the picture it shows of a world without Christ (and the futility of all merely human efforts to better it) and the description of the leading Continental thinkers who have a message for it. But, shining all through, there is the light of a definite and positive Christian faith.

F. J. RAE.

CONRAD NOEL'S AUTOBIOGRAPHY.

Father Noel, for many years Vicar of Thaxted in Essex, was a colourful figure in the Church of England, and a considerable personality. When he died in 1942 Archbishop Temple declared that he left a gap that could not be filled, and paid eloquent tribute to the manner in which he had

continued to emphasize that the right ordering of the community is an indispensable means to the right development of the individual character. His own Bishop described him as the greatest personality in the diocese. Had Father Noel not delayed the production of his *Autobiography* (Dent; 15s. net) until he was old and blind and ill, we might have had a memorable book. While we are grateful for what is recorded, and grateful to Mr. Sidney Dark for his good offices as editor, it must be confessed that the expectations we were entitled to cherish have not been realized. The full quality of the man is better studied in his 'Life of Jesus' (1937). A convinced and militant Socialist, Father Noel gives many interesting glimpses of his lecturing tours up and down the country in the Socialist cause. 'The Glasgow people,' we read, 'came to look upon me as a popular music-hall turn.' Suspect on the one hand because of his extreme Socialism, and on the other because of an alleged tendency to Popery, Noel found it somewhat difficult to get a Bishop to ordain him. When finally he was presented with the living of Thaxted by the Socialist Countess of Warwick, it was her intention that he should use it as a *pied-à-terre* from which he might continue his Socialist propaganda. But Father Noel thought otherwise, and he proceeded to make Thaxted Church famous for the colour and beauty of its worship. Those interested in 'The Battle of the Flags' will find all about it here. He remained Vicar of Thaxted for thirty-two years. His position is well summed up in two sentences from one of his pamphlets. 'The blind following of any political party, the politics of the party hack, these are certainly not the business of the pulpit; but politics, in the wider sense of social justice, are part and parcel of the gospel of Christ, and to ignore them is to be false to His teaching. Worship and beauty are not to be despised, but worship divorced from social righteousness is an abomination to God.'

A small point to be noticed is that tribute is paid in the early part of the book to the preaching of S. A. Tipple of Norwood, whose unique and distinctive ministry should be better remembered than it is.

R. J. WEDDERSPOON.

RELIGIOUS EXPERIENCE.

Religious Experience, by Professor C. C. J. Webb, D.Litt., LL.D., D.Theol., D.D. (Oxford University Press; 7s. 6d. net).

This book will be welcomed, not only by those who have had the privilege of Dr. Webb's personal friendship, but by a much wider circle. It is in the form of a *Festschrift*, presented to the former Oriel Professor of the Philosophy of the Christian Religion, on his eightieth birthday, by a group of friends, whose names are set forth. There is a difference from the ordinary *Festschrift*, to which no one will in this case take exception, in that the principal contents are not, owing to the difficulties of war-time, a collection of essays by other distinguished philosophers, but a lecture delivered by Dr. Webb himself in the Hall of Oriel College,

fourteen years after he had retired from the Professorship. Dr. L. W. Grensted, his successor in the Chair, contributes an all-too-brief Foreword, beautifully indicating the place which Dr. Webb has had in Oxford life, and the great influence he has exercised, during the last half-century, upon religious and philosophical thought.

The Lecture itself is a characteristic utterance, compact of loyalty to the things that have been, and to those that most deeply are. It is a survey of the changes which have taken place in religious and philosophical thought since the author began his work in Oxford—a retrospective deliverance, Olympian in its balance and calm, but more human than Olympian in its humour and its tenderness, and, above all, in its humility. The title itself—*Religious Experience*—is significant; the phrase is not so much in favour as once it was, and its increasing disrepute gives Dr. Webb the opportunity of criticizing, on the one hand, the subjectivists who would interpret experience in a narrowly personal sense, and, on the other hand, the rigorous objectivists who would separate too abruptly between reason and revelation. In regard to the former we are reminded that experience is always experience of an object, or, it may be, of a person who initiates the process and so reveals himself, thus bringing it about that there is no necessary contradiction between experience and revelation. In respect of the latter, Dr. Webb admits that there is some justification for the charge that the British Idealists—to whose teaching he conceives himself as owing a primary loyalty—have not sufficiently realized how essential to Christianity is a certain attitude of historical realism towards its Founder. But having made this admission, Dr. Webb goes on to what is perhaps the most valuable part of the Lecture—a consideration of the relation between natural and revealed religion, between a knowledge of God imparted through a common experience available for all, and that which is historically mediated. He himself fully admits the necessity of the latter for an understanding of Christianity, but he is concerned to show that this uniqueness need not involve the abruptness which is associated with it in, for example, the Barthian attitude. In one of the most beautiful paragraphs in the Lecture he pays a moving tribute to the genuineness of the religious experience even of those who deny that they have it at all, on the ground that their experience is not closely similar to that of saints and reformers; and, more specifically, he urges that religious experience other than Christian may justly be regarded as an 'anticipatory contact with the same Word or Son who is confessed in the Christian creed.' The Lecture concludes with certain warnings, after the manner and in the spirit of Principal John Caird, against the dangerous consequences of the tendency to withdraw dogmas based upon historical fact, altogether from the scrutiny of reason. Faith may, indeed, be necessary because of the inadequacy of reason, but it must be a *reasonable* faith. When we say that certain doctrines, as, for example the doctrine of the Trinity, can be given only by

revelation, we must remember, urges Dr. Webb, that what is revealed is not the conception of Trinity in Unity (this being itself a philosophical and non-original construction), but the facts of the life and death and resurrection of One whom His followers could interpret only by calling Him the Son of God. In this connexion and most characteristically, Dr. Webb protests finally against the doctrine of *guaranteed* infallibility. He holds that this is not implied in the Christian faith, and is nowhere to be found. Even Calvin does not claim such infallibility for the Bible but goes beyond it to the *testimonium Spiritus Sancti*, by which is meant not a guaranteed infallibility, but an assurance of the presence of God with us in our own onwards searching. In the pursuit of truth the 'ministry of error' must be admitted. We can never claim to be free from all heresy, and why should we deceive ourselves by thinking that this is possible seeing that, in Bishop Butler's words, 'things and actions are what they are, and the consequences of them will be what they will be'—a quotation which appropriately closes a Lecture delivered in the Hall of Butler's own College, by one who merits a most worthy place in the line of his successors.

W. S. URQUHART.

Most students of literature would agree with Professor S. A. B. Mercer of Toronto when he maintains the superiority of Israel over all her contemporaries and over many later peoples. In *The Supremacy of Israel* (The Christopher Publishing House, Boston; \$3.00) he makes good use of his wide knowledge, comparing and contrasting what the Old Testament has to give us with the corresponding elements in Mesopotamian and Egyptian literature. The reader will find his quotations from the latter particularly valuable, and will, generally speaking, endorse his judgment, not only of the literary ability but also of the moral and spiritual contribution of Israel. There will be less ready acceptance of some of his views on strictly Old Testament subjects. He shows little sign of appreciating the progress made in several directions during the last thirty years; he renews, for example, the attempt to classify Hebrew literature into the categories familiar in dealing with Indo-European culture. If there ever was an epic in Israel (as there was in Mesopotamia) it has left only small fragments. Scholarship has long since abandoned the idea that the Song of Solomon is a unity, and the Book of Job can be called a drama only by a curious extension of the term. Still, checked by modern studies in the Old Testament, Professor Mercer's book will be found interesting, and there is no denying his enthusiasm for his subject or his deep religious feeling.

The Rev. Innes Logan has written 'A Handbook for First Communion'—*The Enterprise of Faith* (Church of Scotland Youth Committee; 1s. net). It is well conceived and laid out. Every item of instruction which should find a place in the pre-

paration for Confirmation is here, simply stated and clearly demonstrated. The book is probably intended mainly for Presbyterian use (though clergy of any Church will find it helpful) and one of its attractive features is the admirable selection of questions and answers from the 'Shorter Catechism' which are contained in the second part of the book. These are not the theological questions but happily include the statements on the Sacraments which are probably the finest to be found anywhere. But the whole of this small book is good, and first communicants are indeed fortunate who approach the Holy Table with the substance of this manual in their hearts.

Grace (Dacre Press; 3s. net), by Mr. Joseph Barker, C.R., is one of the series of 'Mirfield Books' being edited by a Committee of Members of the Community of the Resurrection. They are designed to give clear and orthodox teaching, like the famous 'Tracts for the Times' of the Oxford Movement, about fundamentals of Catholic Faith and Morals. In this volume the author presents his subject in simple, elegant, and impressive style with apt references to history and literature. After pointing out that the idea of grace, as conferring the highest kind of attractiveness, is not a purely Christian one, he goes on to expound it in its Christian form, which is its highest and purest and strongest form, as the grace which flows from our Lord Jesus Christ. An exposition of the Biblical teaching leads to an account of the Catholic doctrine, and the treatment ends with a chapter on sanctification, in which again the Catholic doctrine is upheld as against the Reformed tradition.

Attention is being widely given to the islands of Southern Asia. Some supremely good missionary books have been written about them (one especially, 'They Found the Church There'). And now a well-known and popular writer, the Rev. Basil Mathews, has given us from first-hand knowledge a fascinating account of the peoples of these lands and of the influences, industrial, commercial, political, and religious, operating among them—*Unfolding Drama in South-East Asia* (Edinburgh House Press; 2s. 6d. net). Two convictions dominate the book. First, that the scattered Christian churches in the Asia of to-day can to-morrow bring to the hundreds of millions for whom 'old things are passing away' the living sap of a just and harmonious New Order, and, secondly, that in this interdependent world, the fact that the Church to-day is universal and is linked in co-operative thought, prayer, and action gives us higher hope of this achievement to-morrow than the Early Church could ever have entertained. The great danger in the way is commercial exploitation. That has always been so. The question inevitably rises over any great missionary enterprise: Has it done more good by bringing the gospel to a people or more harm by opening the way to the evils that trade carries?

Mr. Mathew's book is not, however, the statement of a theory. It is a very concrete picture of

the peoples and the religions of these regions, the people of the Mosque, the people of the Pagoda, and 'the astonishing clusters,' the islands of the South-west Pacific and their inhabitants. We have good descriptions of the different faiths of Muslims, Buddhists, and the Animism that lies behind them all. The last part of the book expounds the rôle of the Church now and in the post-war world. Mr. Mathews has a broad outlook and an encouraging optimism, and both qualities help him to a statesman-like view of the Church's duties and opportunities.

A Preacher's Legacy (Epworth Press; 5s. net), by the Rev. Frederic C. Spurr, is described in the sub-title as 'substance for sermon building.' It is addressed to Lay Preachers and others, and described as the sixth volume of its class, differing from the previous ones in that its pages are haunted by the new spirit which pervades our modern world. Like the previous ones, however, it offers 'redemption, hope, and inspiration in the Eternal message of Christianity.' Prefixed to the volume are appreciations of the author by his widow and a friend. For sixty years Mr. Spurr was a Baptist minister, fulfilling his ministries in Melbourne; Regent's Park Chapel, London; and Hamstead Road, Birmingham. Preachers and teachers would find many useful aids and illustrations in this book.

God's Word for His World (Independent Press; 4s. 6d. net), by the Rev. Barnard R. H. Spaull, M.A., is a well-written and readable book for the times. To say that 'the Church must produce men and women who can out-think the expert on his own ground' seems a foolish thing, but one may well agree that 'more than any plans for world order there is need for more Christians in every walk of life and in every country under the sun.' These citations from the volume indicate the topical character of much of its contents, and the whole is a thoughtful and straightforward piece of writing by one who knows his Bible and would expound its teaching in a way that meets practical need. The questions set at the end of each chapter seem to imply that the writer would regard his book as suitable for use in a study circle.

A book written to promote faith has a value that depends partly on the spirit in which it is written and partly on what the 'faith' of the writer is. The author of *The Rediscovery of Belief*, Mr. Louis Arnaud Reid, D.Litt. (Lindsey Press; 6s. net), repudiates the idea of propaganda as applied to his book. But no one can fail to be a propagandist who writes down what he believes and how he has come to his faith. And why not? We all wish, or should wish, to share our convictions with others, and Dr. Reid has done a service by sharing his with us. Not every one will agree with all of them. For example, many thoughtful people will violently dissent from his opinion that there is an autonomous morality, that ethics can stand on its own feet without any root in religion. Not every Christian believer will feel that the

belief to which the writer has come is really full Christian faith. Jesus was 'a man uniquely filled with the spirit and love of God His Father, to whom He submitted in all things.' That is true but by no means all the truth, or the full truth, as the Church teaches. And yet there is in some passages of this book an approximation to that truth. There is a sense in which in a vague way the writer can believe even in the pre-existence of Christ. The criticism here suggested is valid, but it should be acknowledged that the writer has faced honestly the facts and that his book is stamped all over with sincerity, and also that his progress towards faith will help many who are dissatisfied with the catholic presentation of the gospel. To get as far as he has got would for many of them be a real gain and a source of true peace.

Light on Life's Problems (Marshall, Morgan & Scott; 5s. net), by Mr. J. Oswald Sanders, Superintendent of the New Zealand Bible Training Institute, Auckland, consists of a series of expository chapters, based sometimes on a text or passage of Scripture, in which the writer deals with many spiritual topics, such as guidance, cleansing, worship, providence, fruitfulness. But why they should all be termed 'problems' is not obvious. Most of the 'messages,' as he tells us, have been delivered as lectures on the spiritual life to the students of the New Zealand Bible Training Institute, or at Conventions. The writing is vivid and couched in concrete style, and there is no doubt the writer knows how to speak in a popular way.

A book of popular theology on traditional lines, *God, Man, and Sin*, has been written by the Rev. Francis L. Wheeler, introduced by Mr. Sidney Dark and published by Messrs. Skeffington & Son at 5s. net. It is written with intelligence and expounds the orthodox position on most of the themes on which many Christian people desire light and assurance. Sin, free-will, forgiveness, and divine grace are the main topics. Perhaps it would have been wiser to call the book 'Man and Sin' since there is no chapter on God and none on Christ or the Holy Spirit, but these subjects are handled incidentally when the more mundane topics are being expounded, and, moreover, there is a book in the same series ('The New World Outlook' series) by the Bishop of Reading on 'What do Christians Believe' where theology, strictly so-called, no doubt finds adequate statement. The present book gives what many people probably want. Without raising many debatable points it explains and enforces with candour and simplicity the teaching of the Church on sin and salvation.

Jerusalem in the Time of Christ, by Mrs. Beatrice Levertoff (S.P.C.K.; 2s. net), consists of, first, a great panorama drawing showing clearly all the features of Jerusalem, all the buildings and surroundings, in the time of our Lord. The drawing or map is a very striking one, large and detailed with every place marked. This drawing is a folded one at the end of the book. The book itself consists of explanatory notes, dealing with all the features marked on the drawing. All the sacred sites of Jerusalem are described and in many cases illustrated by beautiful line pictures. The book is the result of long study and hard work and is based on good authorities, historical and archaeological. It will be a prized possession by all who wish to have a clear picture of the Holy City and its environs.

An excellent, readable, and competent book on Communism and its relation to Christianity has been written by Mr. Alexander Miller and published by the S.C.M. at 6s.—*The Christian Significance of Karl Marx*. The book has been written for Christians who are prepared to put themselves to some trouble really to understand Marxism, believing it to be a momentous fact. Our business is not 'to find an answer' to it but to let its full force assault our minds first of all. We shall never grasp its significance unless we are ourselves immersed in the social conflict that produced it. And so the author first gives us a clear and sympathetic account of what Communism is and then says to us: What has the Christian faith to say to it? Mr. Miller selects three men who have made different criticisms of it—Eastman (outside the Christian camp), Koestler (not a professed Christian), and Macmurray (a Christian philosopher)—by way of showing how different men react towards Marxism. And, finally, we have two chapters of able analysis and suggestion on 'What Christianity has to say' and 'What Christians have to do.' In the brief space at his disposal (a little over a hundred pages) the writer is thorough and enlightening. This is a book to read in days when Russia and Russian policy are having so big a say in the world's affairs.

Peeps into Palestine (Henry E. Walter; 3s. 6d. net) is a new and revised edition of an old book. The author was Mr. James Neil, M.A., and his book has been brought up to date by the Rev. H. L. Ellison, B.A., B.D. The book is essentially Neil's and all its old features have been retained. It is a guide to the customs of the ancient people and also to the physical features of the Holy Land. There are many good illustrations and an index of Scripture passages which are referred to and illuminated in the text. The book will be a source of pleasure and profit to Bible readers and especially to teachers.

The Quicunque Vult.

BY THE REVEREND L. HUGHES, D.D., SAFFRON WALDEN, ESSEX.

THE 'Quicunque Vult' is a document not very familiar, a document highly prized by the few who are acquainted with its history, but to most people a source of grievous misunderstanding. As it stands in the Prayer Book to-day, without note or comment of any kind, the so-called Athanasian Creed is indeed open to grave misconception. It *seems* to denounce in one sweeping and cruel condemnation, Turks, Jews, Heathen, Unbelievers—all and sundry in short who cannot conscientiously accept the Catholic Faith. It *seems* to do this, and people giving it this superficial interpretation not unnaturally rise up in revolt against its supposed uncharitableness. But as a matter of fact it does nothing of the kind; it is the Church's warning to her own sons and daughters and to no one else whatsoever, against lightly letting go the faith of Jesus Christ. Those who have been brought to the saving knowledge of Christ, these, and these only, are reminded of the fearful perils of apostasy—perils very plainly described in Holy Scripture and here repeated in the monitory clauses of the Athanasian Creed. Churchmen therefore who take these stern sentences on to their lips are *not* anathematizing their unbelieving or Nonconformist neighbours—they are addressing *themselves* alone. If we would only bear that simple truth in mind there would be less difficulty in the liturgical use of the Creed. A man, it is obvious, can only hold what he has already got. He cannot be exhorted to keep what he never possessed; but if he is the trustee or owner of some valuable treasure it is quite legitimate to bid him look carefully to its safe custody and preservation. So much for the warning; as to the more positive parts of this form of sound words, it is admitted that they are an unrivalled exposition of the two fundamental doctrines of our Faith—the Trinity and the Incarnation—an exposition to which some of us owe our first insight into the mysteries of God, an insight helped very considerably by a spirited and sympathetic musical rendering. The only alteration one would like to see is the addition of some clear explanatory note showing plainly the limits of its scope, namely, that it is addressed to those inside and not outside the Church.

But there are other points connected with this document not generally known but which influence very materially our estimate of it and tend in no small measure to mitigate, if not to remove, objections to its use.

1. It is not Athanasian and it is not a Creed; the great champion of Christianity had been many years in his grave when this form first saw the light. It is not a creed—it is a canticle, a hymn, a psalm—these were the ancient names for it, and Cranmer and his colleagues obviously so regarded it, for every psalm and canticle in the Prayer Book has a Latin title, *Venite, Jubilate, Cantate Domino*, etc., and so has this, namely *Quicunque Vult*.

2. Psalms and canticles are pointed for chanting by a colon in the middle of the verse—so is this, so are not the creeds.

3. Canticles and psalms end with the Gloria—so does this and so do not the creeds.

4. Creeds begin with 'I (or we) believe'—not so however the document we are considering.

We cannot then be far wrong if we regard it as a psalm or canticle and apply to it the same standards we apply to the Prayer Book Psalter. We know what a help it is to us in understanding those exquisite songs of Zion if we can discover their date and the circumstances of their composition. Does a particular psalm refer to Absalom's rebellion, to the invasion of Sennacherib, or to the time of the Babylonian captivity? So in this case we shall regard the so-called Athanasian Creed with much more sympathy and much less bitterness when we have learnt a little of its history. It was written in the south of Europe—France or Spain—in the fifth century, a period of simply appalling disasters. In addition to pestilence, famines, floods, earthquakes, the Northern tribes of Goths and Vandals were bursting through the barriers of the old Roman Empire and were pouring West and South through France, Spain, and North Africa. They had adopted an heretical form of Christianity called Arianism, which denied the Divinity of Christ and they persecuted Catholic Christians with fanatical fury. 'Arianism or death'—that was the alternative they offered and we still have the echo of that fearful time in the English Litany the original of which goes back to this date: 'From lightning, etc., from all false doctrine etc., Good Lord deliver us.'

The Arian Goths detested above all things the two cardinal doctrines of the Church, the Trinity and the Incarnation. The orthodox Christians of Southern Europe and of North Africa who bore the brunt of that bitter persecution felt themselves like soldiers set to guard the colours of the regiment

when the tide of battle turned heavily against them. Die they might, but betray the flag—never! We have a terrible picture of the time in a book written by a contemporary African Bishop, Victor of Vita. He tells us in vivid fashion how the Arian Goths, not once or twice but over and over again, offered to groups of people, sometimes clergy, oftener laity, the choice between death or denial of the Catholic Creed. The courage and constancy with which they faced death and preserved for us the faith in its fulness were simply amazing; time after time the story is repeated, the same questions put, the same bold answer given—‘We are Catholics, we confess the Trinity’ and then the same dread penalty. We read of a mother (Dionysia) being tortured in the presence of her son and crying out to him to be steadfast and remember that it was in the Name of the Trinity that he was baptized. Amid such scenes, multiplied not by hundreds but by thousands, the ‘*Quicunque Vult*’ was composed. It was an appeal, a summons from the Mother Church to her children to stand fast; it was also a splendid and precise description of what the true faith was. ‘This,’ it said, ‘and nothing less, is the Catholic Faith. These are your colours, defend them with your life’s blood. If you deny your Lord, your Lord will also deny you.’ This Christian psalm then is a war-cry, a battle song, a sacred Marseillaise, a manifesto, a declaration of faith. We can see now, perhaps, that it speaks only to the baptized and to those brought up in

the bosom and fold of the Church. Its emphasis is on courage and loyalty quite as much as on correctness and orthodoxy of belief. It is disfigured by no prayer for vengeance on the persecutors. If our translation were more accurate these facts would be more evident. ‘Hold,’ for example, should be ‘hold fast,’ ‘believe rightly’ should be ‘believe with faithfulness and steadfastness.’ The two key words in the Latin are ‘*Fideliter firmiterque*.’

Read thus, historically and intelligently, it is no longer a stumbling block and its difficulties largely disappear. It becomes a vivid and deeply interesting chapter of Christian history, reminding us at how fearful a price our Faith was preserved in Europe. Its frequent recitation in public worship is, however, another matter altogether, and is of doubtful wisdom. Very few in an average congregation are acquainted with its history and purpose and naturally are offended by its seeming and superficial harshness. A document which requires so much explanation is scarcely suitable for general use, yet it would be a pity to put on the shelf so lucid and masterly an exposition of Christian truth or its warnings against apostasy. The Prayer Book of 1928 offers what seems the best course in a difficult situation by suggesting that the Trinitarian part be recited on Trinity Sunday and the Incarnation part in the Christmas season. So used we can still thankfully hold fast a form which saved Catholic Christianity in Europe from Gothic Arian perversion.

In the Study.

Virginibus Puerisque.

It isn't a Dream.

BY THE REVEREND C. M. HEPBURN, B.D., CRIEFF.

‘And their words seemed to them as idle tales.’—*Lk* 24¹¹.

AWAY back in America somewhere there must be a soldier who treasures a very happy memory. Sometimes maybe he wonders whether what he remembers really happened. At the time our American friends were over here he was on leave in London. Staying overnight in a Club for American serving men he was still sleeping soundly in the morning when somebody rapped and walked into his room. Sitting up in bed, still half-asleep, he saw to his astonishment three visitors standing there. Then one of them introduced the other two. ‘This is the King and Queen.’ Whereupon

the Queen smiled sweetly, while the King said, ‘He’ll think it’s a dream.’ And no doubt that soldier sometimes asks himself now whether it wasn’t after all a dream. It was such an unexpected meeting.

Now long ago in a garden there occurred another meeting like that. On Easter morning very early Mary Magdalene had gone to the tomb where the Lord she loved so greatly had been buried. She was, however, horrified to see the tomb open and no sign of the Master anywhere. So she started weeping. And then finally as she turned sorrowfully to go away, she saw Jesus standing. Only she didn’t dream it was Jesus. She thought for a moment it was the gardener. And then something happened, which another story may help to make plainer. One morning scholars from a number of schools were gathered in a particular school, where they were to be addressed by a special speaker. On the platform there appeared

an elderly gentleman, which I'm afraid they thought wasn't very exciting. Ah, but when he rose to speak and simply said, 'Good morning, schools!' at once all eyes sparkled and everyone was tremendously thrilled, for they recognized his voice, having heard it so often over the wireless, the gentleman being Sir Walford Davies. Well, it was exactly that way with Mary on Easter morning, for the stranger said 'Mary!' and she at once said joyfully 'Master!' She knew it was Jesus. She knew then that it wasn't a dream. And there were other incidents, too. On Mary telling the disciples the marvellous tidings they, also, thought she was dreaming. In fact they said it was simply 'idle tales.' It was just nonsense. Only it was neither nonsense nor a dream, for one day Jesus again appeared in their midst.

And in our day too there are many who are just as sure that to believe in Jesus being alive is no dream. An Australian minister, who speaks often over the wireless, told of something which had made him sure. Once when over here on holiday he and his wife were in a lovely garden, as Mary was long ago. They were walking along and talking, he said, about Jesus, when all at once it seemed as though someone had joined them. They walked on for a time in silence, not wishing to spoil the wonderful feeling. Afterwards they compared notes and were both sure that they hadn't been alone, but that somehow Christ had been with them. It was like that time, wasn't it, in the lonely Antarctic when Shackleton and his two friends felt they were 'not three, but four,' that 'another person' had been with them. So although we can't see Jesus now with these eyes of ours, on some special occasion, perhaps in God's good country or in that 'lovesome thing' we call a garden or in the stillness of God's own church, we, like all these, may become aware that Jesus is with us and that the wonderful message of Easter Day isn't a dream.

His Trade Mark.

BY THE REVEREND JAMES MARSHALL, M.A., BIRKBY, HUDDERSFIELD.

'They took knowledge of them, that they had been with Jesus.'—Ac 4¹³.

There is more than one way, I have discovered, of sticking a postage stamp on an envelope. Sometimes people stick them on upside down, or diagonally, or lengthways. In this way they send a secret message to the friend to whom the letter is addressed. Of course postage stamps are not always stuck on envelopes. They are sometimes attached to receipts and certificates. And there are some boys and girls who collect stamps to-day and put them in their albums. And I can remember that my grandmother stuck them on an ordinary plate.

But have you ever heard of anyone sticking postage stamps on the ceiling? That seems a difficult feat, and no doubt you imagine that it means balancing on the top of a pair of steps or on a chair placed on the top of a table. There is,

however, a much easier way—if you can do it! It is the way in which Sir James Barrie, the famous author of *Peter Pan*, did it. You lick the stamp, place it face downwards on a penny, give the penny a clever flick so that it flies upwards without turning over, and there is your stamp adhering to the ceiling. Barrie was very fond of doing clever tricks and this was one of his favourites. He was always pleased to demonstrate it to his friends when he visited them, and in time it came to be that there was one or more of his postage stamps sticking on their ceilings. All sorts of ceilings got these stamps: the low ceilings in the flats where humble writers lived; the lofty ceilings in the ancestral homes of the nobility. Even the country house of Britain's Prime Ministers at Chequers had its postage stamp on the ceiling.

Some of Barrie's friends may have thought at first that this was a strange trick to play on them. Later, however, they would look up at the stamp on the ceiling and think of it as something by which to remember him. It was always there as a reminder that he was their friend and that he had been a visitor in their home. It was his trade mark.

We all have our trade marks. Sometimes boys and girls have a habit of leaving trade marks that are not very welcome—like muddy footmarks on the carpet and greasy finger-prints on the polished furniture. No one can appreciate those. But it is much worse to leave behind a memory of sullen temper or selfish greed. Those are marks no one likes to see. We can, however, leave behind us marks of kindness and helpfulness that will gladly be remembered by those who know us.

Maurice Maeterlinck was a Frenchman who wrote a fairy play for young folks of all ages. The inspiration of it came from *Peter Pan*. It was called *The Blue Bird*. Maeterlinck once came to see Sir James Barrie at his London flat and, before he left, he took a pencil and wrote on the wallpaper over the mantelpiece, in French: 'Homage of admiration to the father of "Peter Pan," grandfather of "The Blue Bird."' When Barrie afterwards moved to another flat he had that piece of wallpaper torn off and framed it. It was a mark of kindly appreciation that had made him glad and he wanted to keep it. Maeterlinck had left a trade mark that was good to remember.

What about the marks that are left behind by us? They may not be visible to the eye but they are noticed and remembered by our friends. Do we say unkind things that leave a hurt place in the hearts of others? Or do we live in such a happy, loving way that our friends are glad to remember the last time we were with them and look forward to the next?

There is no doubt we all leave our distinguishing mark wherever we go. The best of all marks for us to leave is that which reminds others of Jesus. We must ask Jesus to dwell in our hearts so that He may change our lives by His power. Then as we go through life we shall be able to leave marks of sympathy and kindness that will help to lead others to Him.

The Christian Year.

EASTER DAY.

*The Power of the Resurrection.*BY THE REVEREND R. J. WEDDERSPOON, M.A.,
CHEAM, SURREY.

'That I may know him, and the power of his resurrection.'—Ph 3¹⁰.

It is significant that the Resurrection immediately suggests to St. Paul the thought of its power, for that is the word he chooses above all others to bracket with the Resurrection when he mentions it. Now the word 'power' has fallen upon evil days. It has come very often to denote that which is disreputable, if not positively malignant. Lord Acton's famous saying, 'All power corrupts, and absolute power corrupts absolutely,' has become so firmly lodged in our minds that at the very mention of the word 'power' we prepare ourselves for some new manifestation of the sinister. One has only to think of the terms 'Power-politics,' or 'Fire-power,' for example, to be immediately aware that one is thinking in terms of devastation or cruelty. It is a word that suggests so many ugly things that for most of us it requires to be disinfected. Well, here is Easter to remind us of its most important significance, and to recall to us the grand Biblical phrases, 'the power of an endless life,' 'the glory of His power,' 'the power of His resurrection.' If the word has been captured by the enemy, here is Easter to release it by reminding us it is just this term 'power' that most vividly describes the greatest and most beneficent acts of God, and that characterizes the most distinctive operations of His Spirit.

Power of this kind is, of course, spiritual power, and therefore many are unable to understand it. The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him. The natural man cannot comprehend the significance of any other kind of power than that which expresses itself in an overwhelming desire to break down all manner of opposition, and he expects the demonstration of power to be accompanied by flamboyant and impressive signs. But that kind of power is generally power without responsibility, which Lord Baldwin once, in a striking phrase, described as 'the prerogative of the harlot in every age.' That kind of power is essentially destructive. It breaks and tears: it batters and hammers: it rages and roars. Its concomitant is noise: its handmaids sound and fury. And when finally it spends itself, there is nothing that remains.

Note, however, that when we consider the power of the Resurrection, we find it to be marked chiefly by quiet. When such a stupendous event occurred, it might have been expected that there would have been accompanying signs and wonders in the natural world, but every indication in the records shows that the news of the Resurrection

took everyone by surprise. It happened all unawares. As Alice Meynell sings:

Public was death; but Power, but Might,
But Life again, but Victory,
Were hushed within the dead of night,
The shutter'd dark, the secrecy.
And all alone, alone, alone
He rose again behind the stone.

Canon Wilkinson tells us that he once stood on Ben Cruachan at the breaking of the day: at the great moment, when, walking unscathed, unhindered through the shadows, came the grave beauty of the dawn. 'I saw the splendour that filled the world, and the majesty that crowned the hills; but the splendour and the majesty were a later revelation, and they were born of a miracle of Nature so simple and natural that it was like the awaking of a little child. I think it was like this in the Garden on that first Easter morning; and I think, too, that when Mary saw her Master and heard Him speak, her "Rabboni" was a whisper, not a cry.'

Is there not here for us a much-needed reminder that our advocacy of the truth of the Resurrection sometimes fails to take account of the fact that it all happened so simply and naturally? The truth of the Resurrection as a fact that is incontestable we can support by reasons and reasons. The evidence can be marshalled and examined, and in its cumulative effect it leaves us with an assured conviction. But all this stern and logical reasoning seems strangely out of place, especially on an Easter morning, for isn't the Resurrection just what we might have expected to happen? 'It was not possible that He should be holden of death.' His rising again was as inevitable as the dawn, and in its quiet majesty just as triumphant. Therein lies its power.

The power of the Resurrection is also seen in its inspiring quality from age to age. It reminds us, does it not, of God's faculty of dramatic reversal? It suggests to the dispirited, the defeated, and the down-trodden in every age that things will not always be so, and that particularly when wrong appears to triumph we should not be unnecessarily cast down. The dramatic reversal has been given expression in many ways. Bach in his Mass in B Minor gives musical effect to it. The words, 'He suffered, and was buried,' are heard sinking in low diminishing throbs into silence. They are followed by the great outburst, 'He rose again.' Lord Frederick Hamilton, in his famous book, *The Vanished Poms of Yesterday*, tells how he never tired of witnessing the Easter midnight Mass at St. Isaac's Cathedral in what is now Leningrad. 'Nothing more poignantly dramatic, more magnificently impressive, could possibly be imagined than this almost instantaneous change from intense gloom to blazing light: from the plaintive dirges of the Funeral Service to the jubilant strains of the Easter Mass: from the darkness of the tomb to the glories of the Resurrection. I never tired of witnessing this splendid piece of symbolism.' There are those, however, to whom this kind of

thing makes little appeal, and they can, in our own day, point to the condition of Germany as affording evidence enough of the reality of the dramatic reversal.' Karl Barth does well to remind us that we should look upon it with awe, and let its significance burn into our souls. Remember Mr. Churchill's words in secret session on 25th June 1941. 'Every high authority that I know of, if asked in cold blood a year ago how we should get through, would have found it impossible to give a favourable answer.' That we did get through was largely owing to the fact that, in spite of all our defections, our Christian religion had become so much part of ourselves that we refused to believe in the final defeat of our cause, whatever the appearances might be. Unconfessed though our faith might be, it was from the Resurrection that we drew our strength, from the knowledge that the God who acted there could act again, from the assurance the Resurrection gave that the direst defeat could be changed into the most resounding victory.

Sometimes with sudden glory
He speaks, and all is done.
Without the sound of battle
The victory is won.

But the power of the Resurrection lies in something far greater than anything we have yet mentioned. There is the whole Christian tradition to bear witness that the Resurrection bequeaths and guarantees a living presence. That Christ is gloriously alive, and that His Spirit can dwell in the heart—there is the unfailing power of the Resurrection! An Austrian once visiting Scotland told a friend of mine that what chiefly impressed him was the beauty in the faces of the old ladies, and he attributed that to the serenity and assurance of their faith. How often one has known these same people to be sure of Christ's presence! It needs no theological profundity, no matured philosophical grasp, to become aware of His presence. All it needs is a truly receptive heart. Describing the presence in his own life, Bishop Boyd Carpenter said, 'It has been like the sky, which is always there, whatever scenes have been enacted below. It has been like my own identity. I can hardly tell when it began.' Mr. F. S. Smythe, the well-known Everest climber, in his book, *Camp Six*, tells of the time in 1933 when, having left his companion behind, he pressed on alone towards the peak of Everest. 'After leaving Eric a strange feeling possessed me that I was accompanied by another. The presence was strong and friendly. In its company I could not feel lonely, neither could I come to any harm. It was always there to sustain me on my solitary climb up the snow-covered slabs. Now as I halted and extracted some mint cake from my pocket, it was so near and so strong that instinctively I divided the mint into two halves, and turned round with one half in my hand to offer it to my companion.' Interpret such an experience as we may, there is no doubt at all that it describes the nearness and reality of Christ for multitudes, and it sends them to tackle the

Everest tasks. Therein is the power of the Resurrection, and on Easter morning we salute it afresh, and we would claim it for ourselves.

FIRST SUNDAY AFTER EASTER.

Provision for Every Man.

BY THE REVEREND RODERICK BETHUNE, M.A.,
ABERDEEN.

'Thou preparest a table before me in the presence of mine enemies.'—Ps 23⁵.

The twenty-third is perhaps the best known and the best loved of all the psalms. Written by David, himself a shepherd before he became a king, it is a transcription of his own experience. All he had been to his sheep, that and more God had been to him. Verse by verse we can follow and understand him—until, perhaps, we reach the verse which forms our text. What picture had he in his mind when, thinking of all that God had meant to him, he set the words down?

Actually 'he describes a scene such as he may well have witnessed while he tended his sheep on the lone pastures of the wilderness. A traveller has been assailed by the Bedouin banditti and is fleeing for dear life with his enemies in hot pursuit.' Suddenly, he descries a little brown tent in the distance, and aware that, can he but reach it ahead of his enemies, its occupant will be bound to defend and make provision for him, he hies himself with all possible speed in its direction. Arrived at the tent at long last, breathless and utterly spent, he finds its occupant, a shepherd probably, bending over him solicitously, holding in his right hand the gnarled club wherewith he is wont to beat off wild beasts and which he is now prepared to use in the defence of his unknown guest. Once within the tent, the traveller is provided with food—a table is prepared for him in the presence of his enemies.

As the psalmist recollected such a scene he realized that the gallant part that he had been playing in defending and providing for such a traveller had been played in his own experience by God who often had provided him with protection against his enemies and had strengthened him to pursue his way. And so he set it down: 'Thou preparest a table before me in the presence of mine enemies.'

Has such a verse describing such a scene any relevance for our day and generation? I believe it to be supremely relevant, and I am persuaded it contains a truth we must all lay hold of.

1. Think of this to begin with. It may be a far cry to the day when the psalmist-king penned this psalm, but all of us have our enemies.

God, this verse reminds us, is not unaware of such a fact, knows that, as the traveller who was welcomed by the shepherd was pursued by men who sought his possessions and, perhaps, his life, so all the children of His hand are beset by circumstances and people intent upon despoiling them of things more valuable than possessions, more

valuable than life itself, things like honour and integrity and their very souls.

Many of us are familiar with a criticism passed upon Wordsworth that had he lived elsewhere and had seen Nature in her less attractive aspects he would not have written of Nature as he did. A like criticism of God's knowledge of His children's life cannot be made. He knows it at its best and at its worst. He is aware of the conditions in which it must be lived and of the battles it involves.

Some time ago Dr. Sidney Cave, Principal of New College, London, published a book entitled *The Christian Estimate of Man*. Speaking of Jesus and the life He lived among men, Dr. Cave reminds us that no circumstance or condition of living escaped His observant eye. 'He knew well the evil of His time,' says Dr. Cave, 'and His parables reflect the sombre circumstances of His age and place. The man who cannot pay his debt is sold into slavery with his wife and children. The traveller from Jerusalem to Jericho is stripped and beaten by robbers and the men of religion do nothing to help him. The beggar sits at the rich man's gate, full of sores, seeking to be fed with the crumbs that fell from the rich man's table. Galileans are killed by Pilate in the very courts of the Temple though they are no greater sinners than other men. How different is this picture of man's state,' says Dr. Cave, 'from that which used to come from the comfortable studies of idealist professors. Our Lord's teaching was that of a realist whose confidence in God was compatible with the full recognition not only of human sin but of human misery, for, like a medical missionary to-day in a land ignorant of modern medical science, He was confronted with the sick and the suffering, the blind, the lame, the leprous, and the demoniac.'

Have some of us perchance forgotten such a fact? From the way some speak one imagines that they think that the proclamations made on the first day of the week belong to a different world from that in which they earn their living and spend their life. 'Thou preparest a table before me,' said the Psalmist, correcting such a misconception, 'in the presence of mine enemies.' If anything is clear from the Bible surely it is this—that God is aware of the foes within and without who make the attainment of the good life difficult, knows that many children of His hand have battles to fight of which none but He and they know anything at all.

2. But if this verse forces us to face such a fact to begin with, it forces us to face this further fact, that provision has been made for men who are fighting battles. What God did for this Psalmist He continues to do for all of us.

It was into the midst of our common life that Jesus came. And what a difference He made—not only because of what He said by way of encouragement, but by what He was. Think of what it must have meant to Simon Peter, for example, to hear Jesus say, 'Simon, Simon, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not.' Think of what it must have meant

to reputed sinners when He chose to enter their homes and share their repasts, to have One who had no fault in Him line Himself up with them who had little except faults. In the scrap of autobiography he had time to complete before death overtook him, Sir Arthur Quiller Couch speaks appreciatively of his father, a doctor, who was prepared to spend and to be spent for his patients. 'Many have told me while he lived and since,' he wrote, 'that his presence in a sick-chamber filled it "with a confidence that was half a cure."' And surely that could be said of Jesus' presence. Because of Jesus, the enemies within and without lost their terror.

You and I have quite misread the New Testament if we have imagined that the provision which God made in Jesus Christ was made for one generation alone. He who, by what He said and by what He was, prepared a table for His contemporaries in the presence of their enemies, felt that what He said and what He was must help men in every generation. 'God so loved the world,' He Himself said, 'that he gave his only begotten Son, that whosoever—wherever and whenever he might live—should not perish but have everlasting life.'

Whereupon, some, echoing Karl Marx and others, question the validity of all this. 'Jesus strengthen a man?' they scoff incredulously. 'He and His whole set-up are nothing short of an opiate.' But surely all who say so are asking us to believe something more incredible than that which they declare they find incredible. Is it possible to believe that the men and women who fell but rose again derived their strength from an opiate, a delusion, a lie? Such a declaration just doesn't make sense. There have been enemies, countless thousands of them, who have made it difficult to attain to a good life—but in Jesus Christ men and women have found protection and strength, a table prepared for them in the presence of their enemies, and through Him they have gone forth conquering and to conquer.

3. But if this text forces us to face such a fact, it forces us to ask whether we have made use of the provision which God has made.

The gospel, it cannot be denied, sets an ideal for every man, and any preacher who fails to declare that is failing seriously of his duty. Did not Paul say that the aim is for every man to grow into a full-grown man? But nowhere does the gospel say that men can attain the ideal of themselves. Paul, who declared the aim, told the Ephesians, for example, that they could reach it only if they put on the whole armour of God. If the ideal is outlined without reference to the means by which it can be attained, little wonder men and women grow impatient. But let us be fair to the gospel. God, who calls us to become full-grown men, has prepared a table before us in the presence of our enemies.

Jung, the famous psychologist, 'in words which have become famous, tells us that of the many hundreds of patients whom he had treated over the course of thirty years . . . "there has not been one whose problem in the last resort was not

that of finding a religious outlook on life." 'Is our problem in the last resort not that of finding some power which will enable us to realize our best intentions? Such a power has been provided—in Jesus Christ. If we fail, it is because we think too much of the enemies and too little of the provision which has been made that we may deal with them successfully. When a man thinks more of the provision and less of the enemies great things begin to happen.

At morning dawn, wrote Kennedy Williamson,
I whisper by my bed,
With Him who had not where to lay His head.

At noon-day 'mid the city toil and fret
I walk awhile with One on Olivet.

At set of sun I keep a secret tryst
With the Lord Christ.—

And all the world seems fair
And life is debonair.

Whatever, therefore, we have to face, within and without our lives, let us keep repeating this to ourselves—'Thou preparest a table before me in the presence of mine enemies.'

SECOND SUNDAY AFTER EASTER.

Revealed Religion.

By PROFESSOR THE REVEREND JOHN FOSTER, D.D.,
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'... God in the face of Jesus Christ.'—2 Co 4⁶.

Religion for the last few centuries seems to have alternated between unintelligent concentration and broad-minded vacuity. Robert Morrison, who in 1807 became the pioneer missionary to China, as a young man was attracted to the study of natural history. But he pursued it only with dreadful twinges of conscience. He was spending some of his scanty leisure on books other than *the Book*. Morrison grew up into a bigger man than that. But those fears truly represent the view of religion in the narrow and severe Puritan environment into which he was born. Religion is all here, within the four walls of the church, between the covers of the Bible.

A strong reaction against this narrowness had begun long before Morrison's day. Broad-minded people began in the eighteenth century to say that the kernel of truth within the Christian religion was not peculiar to Christianity at all. 'It is everywhere,' they said, 'and it has always been everywhere. God is goodness, beauty, truth, and to know it we need no miracles, no inspired prophets, nor angelic visitants, no Son of God come down from heaven. Look around you. It is here. It is everywhere.'

What a pity! Both extremes were so right, if only they could have been brought together. One party had got the centre, and not much circumference. The other had recognized a sphere so wide that they never found out where the centre was. But there can be no circle without a centre. Nor can there be a full-rounded religious faith

without one point and pivot which fixes all the rest.

One seldom hears this controversy described in the old terms, *natural religion* versus *revealed religion*. But the old attitude lasts on—beware of dogma. It is considered broad-minded to keep to vague generalities in the matter of religion. Anything fixed, definite, unchangeable sounds like mediæval superstition. So, goodness, beauty, truth—and keep out of the dogma trap!

I want to remind you that real Christianity is a costly thing: 'God so loved... that he gave...' 'Ye are not your own; ye were bought.' The price was tremendous. God gave something of Himself. Without that as centre I should find it hard to believe in anything at all, first because human life is so largely made up of drab commonplaces; second because human destinies have been so profoundly affected by human sin. Let us examine these two points.

1. Some people find it hard to believe in God because of dire calamity—battle, murder, and sudden death. But drab commonplace is really a greater difficulty.

For the love which from our birth
Over and around us lies.

These are magnificent lines—*when they are true*. But the majority of the people of Asia is living at bare subsistence level, or else just below it, is slowly starving. In India nothing spectacular happened, like a Japanese invasion; but I found just a dull hunger, able to scratch together a meal only on alternate days. In Britain before any of our cities had been blasted by bombing, we had allowed life to become meaningless for millions of our population. They had lost the right to work. The unpleasant fact is that for the vast majority of the human race life is not made up of roseate hues and purple patches. It is a grey affair. Most men do not live in a loving family, a picturesque environment, nor within sight of the distant hills of truth.

I am comforted to know that He who was of all mankind most like God, who most truly belonged to God, and most surely came from God, appeared not in an environment of privilege. The wise men sought Him in the palace of Herod, among the tapestries and silken hangings. They found Him in a hut which was full of flies, where men trampled the dung of animals amid the straw. *The God-like life was lived in no high estate. It was the daily round of an Asiatic peasant among all the common nastiness of Oriental villages. 'Is not this the carpenter?' God there, God in the commonplace, where I, where all men, may most easily find Him! And found He is, 'the light of the knowledge of the glory of God in the face of Jesus Christ.'* Without knowledge of Him, life is grey existence. The good, the beautiful, the true, are hidden from my eyes:

Fountain of all-sufficient bliss,
Thou art the good I seek below;
Fullness of joy in Thee there is,
Without—'tis misery all, and woe.

2. God is hard to find in human life because of the immense complication due to sin. No one who believes in the God and Father of our Lord Jesus Christ can doubt that God meant us to find Him, naturally and easily, in a world full of goodness, beauty, truth. And then mankind ruined that world by making villainy, ugliness, and a lie. The risk had to be run. If God were to have a creature capable of walking with Him in a garden, he had to be some one capable of choice. That meant some one who could blast the garden into a wilderness if he chose. So many things that men have chosen have been against the will of God till now . . . look what life means for most men, and realize how hardly the will of God is to be found. The creation of man was something so complex that, when man had gone wrong, there was not much that God could do about it.

I heard of a man whose high-powered car broke down in a country lane. He got out and tinkered with the engine. He got under, lay between the fore wheels, and felt. . . . He still does not know what he touched, but the wretched thing started. Having spent all his motoring days narrowly missing other people, he ended with the astonishing feat of running over himself. There was jocular talk among his friends about having his licence cancelled for dangerous driving.

Do you think God is like that? His creation was so big, that it got out of control, and there was nothing He could do? The Christian message is that that is *almost* what happened when God was faced with human sin—almost. There was one thing that He could do.

A young subaltern detailed for a dangerous task, said to the Padre, 'Say a prayer that I may come back safe.' The easiest thing would have been to reply in similar tone, 'All right, good luck!'—in spite of knowing that the origin of the whole bloody business had nothing to do with the will of God, that apart from man's change of heart God Himself could do nothing about it. This chaplain, true to his convictions, said, 'No, I can't say that prayer for myself, for you, or for any of us.' Then, seeing the youngster's face fall, he added, 'I can't pray that prayer. But there is one thing I can do. *I can come with you.*'

There we begin to understand the mystery of the Incarnation. No other religion has such an answer to the problems of human suffering and of human sin. Indeed there is no other answer. 'I can come with you.' And He did, in Jesus Christ our Lord.

That is why I say, it is only when Jesus stretches out His hands to reach me that I feel I have found, I am found by, real religion. His hands are worn with toil, toil more commonplace than mine. God has met me not only in grandeur of mountain and forest and sea, in rapture of music, in wonders of science, but in life's common way.

His hands bear another token. It is that which moves me to adoration. Goodness, beauty, truth? No, now I can find Him even in tears, and blood, and a cross. It is when He bids me put my finger in the nailprints that I cry out, 'My Lord, and my God.'

THIRD SUNDAY AFTER EASTER.

The Stretched String.

BY THE REVEREND T. TUDOR RHYS, B.A., B.D.,
HINCKLEY.

'A threefold cord is not quickly broken.'—Ec 4¹³.

Unity is strength. That, no doubt, is the meaning here. Three cords are stronger than one, especially when they are intertwined. But I want to shift the emphasis from the unity to the variety, and to regard this threefold cord as the string of a musical instrument.

Who first found out that music may be got from a stretched string? Sir Henry Hadow says that it was a Jew. Indeed, the Old Testament mentions the name of one, Jubal, who was 'the father of all such as handle the harp.' But I want to go back farther still, to the One who began it all. God gets music out of the stretched string of the human spirit and He does so in more ways than one.

Music may be got from a stretched string in three ways. First, by striking. That is the principle of the piano. The hammer of the piano-forte strikes the string and leaves it vibrating under the blow. Secondly, by stroking. That is the principle of the violin. The bow strokes the string and keeps it vibrating under the stroke. Thirdly, by plucking. That is the principle of the harp. It is the opposite of that of the piano. Here the string is not struck away from the player, it is plucked towards him. And man is a threefold cord: in this sense, that man himself is a witness to the resourcefulness of God. Under the hand of God the human spirit is awakened to music in these three ways.

(1) *The Way of Discipline.* The string makes no music until it is struck. St. Paul speaks of certain 'things that happened' to him. But if we had the ordering of our lives entirely in our own hands things of that kind would never happen to us at all. We would see to it that they did not. And thereby we should miss the means whereby the best in us is brought out.

But the ordering of our lives is not in our own hands. There are times when we feel as though some Other One were taking an active part in our affairs; that the hand of God is upon our lives. It is as though we were the instruments and God the player. And He sometimes plays upon us with no regard to our feelings. What we would not do to ourselves God does for us. There is a stretched string in our nature which will make no music until it is struck. There was that trouble that came upon you. It smote you like a blow. It took away from you something that you had cherished. Not until later did you discover that the purpose of that deprivation was to make room for something better, something which could not have come to you in any other way. You did not have your own way. No; but that was how you discovered that there was a higher will and a better way. There are strings in the human spirit whose deeper harmonies cannot be evoked save under the smiting hand of affliction.

Perhaps that is so with the whole world to-day. Perhaps, as men and nations, we have now reached the point at which we cannot or will not learn the art of working together and of co-operating with God save through the discipline of this suffering and of this pain.

(2) *The Way of Gentleness.* I would rather be the string of a violin than of a piano. I would rather be stroked than struck, humoured than hammered. And God uses this gentler method, too. He has a way with us like the way of a violinist with his violin. You miss half the joy of listening to a violin if you cannot watch the violinist. How tenderly he holds his beloved instrument! How he cajoles and woos the music out of it!

Think of all the gentle ministries of God, of all His 'uncovenanted mercies.'

Father-like He tends and spares us;
Well our feeble frame He knows.

I stand amazed at the way in which God seems to overlook not only our indifference but our hostility to Him. 'This is my last chance,' I tell myself. But it is not. He gives me another and yet another. His lenience is surprising. I know I deserve to be smitten, but the blow does not fall. I do my dark deed and think my dark thoughts. I get up and go out, and the sun is shining and the birds are singing as though nothing had happened. It is of the Lord's mercies that we are not consumed. It is, indeed; but always remember that it is His mercy. He hath not dealt with us after our sins. It is the gentle, loving stroke of God's bow over the strings of the human spirit. It is God trying to win a response, to awaken our possibilities, to bring out the music of the human heart through sheer kindness and tenderness and love.

Have we not, as a human race, already taxed the divine patience to the full? Is this the world's last chance? There are some who fear that it may be and speak of the final collapse. But God's patience is not ended or His love exhausted. Gently and tirelessly He is working out His purpose with

The continuity, the long, slow slope
And vast curves of the gradual violin.

(3) *The Way of Deliverance.* You strike the string away from you. That is discipline. You

pluck it towards you. That is deliverance. And thus, too, does God put His hand upon the stretched string of the human spirit, as the harpist plays his harp, drawing us towards Him and delivering us from evil.

'Of his deliverance I will boast.' Yes, and had the metre allowed, the singer would have put the noun in the plural. We all can. You were on the verge of going somewhere. If you had gone, that would have been the end of you. But you did not go. You were stopped, as though an unseen hand had pulled you back. You were on the brink of doing something and the doing of it would have brought disaster. But you did not do it. You were plucked like a brand out of the burning. You were on the point of saying something:

See a word, how it severeth!
Oh, power of life and death
In the tongue, as the Preacher saith.

But you did not say that word. It was God's doing, and well you know it.

I like that story which James Garfield tells of himself. One dark night, when he was a boy, he fell into the canal. He was plucked out just in time. 'Kept,' he said, 'and kept for a purpose.'

In these three ways does God evoke the music from the stretched string of our human hearts, and 'a threefold cord is not quickly broken.' There is unity there, the unity of the divine purpose and the motive of redeeming love. And there is variety there. God never gives up. If He fails with you in one way He will try some other way.

Which of these three ways is He trying with you to-day? Are you still reeling under some blow? Are you under the divine discipline? It is God who is trying to get the music out of you, which, in your time and place, cannot be gotten in any other way. Or, is God using you as a great violinist uses his violin? Are you under the gentler ministries of God? Or, is it by some sheer miracle of divine deliverance that you are sitting there at all? Whichever way He may be using, that way is for you, here and now, the best. Give Him your response.

Ransomed, healed, restored, forgiven,
Who like thee His praise should sing?

Contributions and Comments.

Mistranslations.

THERE are four passages where עצה cannot mean 'counsel' and one, if not two, where עצמות cannot mean 'bones'; and, as in several of these passages each is commonly though wrongly altered to עציבות, they may be conveniently discussed together.

Kennicott (*RSPOT.* 270) long ago saw that

יָמְרוּ בַעֲצָה (Ps 106⁴³) could mean only 'they provoked Him by their disobedience,' aptly comparing the Arab. *aṣā* 'disobeyed, rebelled.' This translation is confirmed by בַּעֲצָתָךְ as a variant reading for בַּעֲוֹנְךָ 'אל תכשל בַּעֲוֹנְךָ' 'stumble not through thine iniquity,' var. 'disobedience' (J.b. Sir. 20²¹). This passage in turn shows that וְהַשְׁלִיכֵהוּ עָצָמוֹ must be altered to וְהַשְׁלִיכֵהוּ עֲצָמוֹ

with the LXX and will thus mean 'and his disobedience shall make him to stumble' (Job 18⁷); and this establishes the sense of the parallel clause, which may be corrected from יצרו צערי אוננו 'יצר עֲצָרָיו אוננו' 'his wickedness encompasseth his steps.'

The cognate Aram. 'ašî 'was hard,' whence 'ēšāh 'stubble' comes, and 'aššî 'pressed, oppressed' and the Syr. 'šā 'resisted; constrained, forced,' whence 'sāṭā 'necessity' comes, suggest a semantic development from hard to stubborn and then to resistance and force; and this gives a different shade of meaning to עֲרִיבָה אִשִּׁית in עֲרִיבָה אִשִּׁית 'how long shall I put hard struggles' or 'agony in my soul?' (Ps 13³), where the Pesh.'s 'griefs' and the parallel נִנָּן 'suffering, sorrow' support this new translation. The verb is נָעַצָה 'made himself stubborn, resisted,' as found in Ben Sira's הִיעֲצָה עַל הַצֶּדֶק (with phonetic *y* to indicate the pronunciation) 'resist on behalf of righteousness' (J.b. Sir. 4²⁸); the author's grandson renders this by ἀγωνισαί, and such a translation suits נִלָּחַם in the parallel clause.

The new noun here postulated may be found elsewhere in the Old Testament with more (Hos 10⁶) or less (Job 10³ 21¹⁶ 22¹⁸) certainty, but nowhere else is the sense so clear as to make its acceptance imperative. It may have been vocalized עֲצָה (like עָצָה and רָעָה) or עֲצָה (like פָּלָה and קָצָה); but the former may be accepted even though the latter is equally possible.

The Psalmist's כָּל־עֲצָמוֹתֵי אֶסְפֵּר is translated 'I count all my bones' (Ps 22¹⁸) by all who accept the Massoretic text, following the ancient Vss., although this requires אֶסְפֵּר for the verb and fails to satisfy another passage in which the same form of the noun appears. The Psalmist, too, has just said:

for dogs have encompassed me,
a company of evil-doers hath inclosed me;
they have bound my hands and my feet
and have cast me on to the ash-pit of death,

if the verb is read *kārū* 'they have bound' (Baethgen w. Aq. and Symm., Jer. and Syroh.; Acc. *karāru* I ii 'to tie,' I iii 'to be twisted,' and Arab. *karra* I 'wound' and also *kāra* II 'tied up' and Syr. *kār* 'pressed together'), of which the existence is confirmed by the LXX's mistranslation of כָּרַת by ἐδήσας (Ezk 16³) and which is therefore preferable to *kārū* 'they hacked off' (Cappelle; Acc. *kāru* II i 'to lop off' boughs), and שָׁפַתַּי is altered to חֲשַׁפְתִּי and the order of the clauses is arranged as above (Mowinckel, *Psalmenstudien*, i. 73-4); and thus the climax of ill-treatment is reached. The following line therefore will not contain a fresh form of ill-treatment but must be translated:

I recount all my great sufferings,
(but) they gaze (and) gloat over me,

whereupon the difficulty disappears. The mis-

translation of כָּל־עֲצָמוֹתֵי 'all my great sufferings' as 'all my bones' is due to the occurrence of these actual words in a previous verse, but the sense as thus conjectured explains also what Job means by כּוֹת מַעֲצָמוֹת, namely:

and my soul has chosen strangling,
death rather than my great sufferings

(Job 7¹⁵); for his sufferings עֲצָמוֹת מִסָּפֵר 'are too great to be recounted' in the words of another Psalmist (Ps 40⁶). The Arab. *azīm* 'great, mighty' which is applied also to misfortune, and *azīmatu* 'grave case; serious crime' show that the same root can be applied both to good and to evil, so that a Hebr. *asmāh* 'great misfortune, suffering' may be safely postulated; but the real justification of the explanation here proposed for this word is that the sense of the noun (Ps 22¹⁸, Job 7¹⁵) is won from the usage of the verb (Ps 40⁶) and the need to alter the text in either passage is removed.

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The Title 'Saint' in the A.V. and in the Reformed Church.

THE word 'saint' is invariably used in the Scriptures as a common noun, and not as a proper title. It is indeed nearly always in the plural. In the titles given to the books of the N.T. in the A.V. however, this rule is departed from for no apparent reason. 'Saint' is prefixed to the names of the four Evangelists in the headings of the Gospels. In most of the books ascribed to him, Paul has the title 'the Apostle' added after his name. In the headings of Philemon and Titus the honorific is dropped. James is simply James in the heading of the Epistle ascribed to him, as are Peter, Jude, and the John of the Epistles.

In the heading of the Apocalypse, the author is described as 'Saint John the Divine.' Quite apart from the arbitrary way in which it seems to have been distributed, there seems to be no place in the theological system of the translators of the A.V. or of the Reformers generally for the use of 'Saint' as a title.

The inconsistency, of course, is found in many directions. The Reformers condemned the Pre-Reformation custom of canonization, but do not seem to have repudiated the canonizations which had already taken place. Augustine, Columba, Giles, Margaret, and a host of others are never referred to without their old title, and church buildings of Reformed Churches are frequently dedicated to them.

Is this one sphere in which tradition and long usage were too much for pure doctrine?

JOHN R. GRAY.

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John xiv. 17.

In my study of the Holy Spirit the thought came to me in reading Jn 14¹⁷ that this verse is perhaps not part of what Jesus said but a footnote put in by John himself, for the benefit of his readers. That would make the *ἐστὶν* reading a simple and natural one. And it is easy to see how some one not grasping the idea that it was a footnote changed the reading to *ἐσται* so that it would be easily understandable in the speech of Jesus. Westcott in his commentary argues for a sense in which the Spirit was present: 'if not in his characteristic

manifestation; just as Christ is present now with his Church in the Spirit.' Taken as a remark of John no explanation is necessary. Dodds in the *Expositor's Greek Testament* seems to accept the future reading. Bernard in the *International Critical Commentary* has *ἐστὶν*, but says it is used proleptically for the future. The simple explanation I have offered does no violence to the text, grammar, or John's method of writing but is an encouraging appeal to the experience of the Christians of John's day and of all time.

W. R. HUTTON.

Nowgong, Assam.

Entre Nous.

Holy Week.

NOTES OF A COURSE OF BRIEF ADDRESSES.

General Subject: The Cross.

In a church in Normandy there is a Cross with four Latin words, one on each of its limbs—Lux, Pax, Lex, and Rex. The letter 'x' is at the centre where the four limbs meet and the four words end at that point, the 'x' being the last letter of each. The message of this Cross is that Christ crucified is our Light, our Peace, our Law, and our Lord.

Monday of Holy Week. 'Christ Crucified our Light.'

There are two problems on which the Cross sheds not the only light we have but the light that is most needed and the light which counts for most. One is the nature of God. There are other revelations of God, in the beauty and order of the world, in history, and Providence. Each of the great religions has its own bit of truth to give us. But they are 'broken lights,' pointing to Something or Someone as yet unknown. But what we want to know about God is whether He knows us and cares for us. And it is the glory of the Cross that it reveals a God who has come down into the depths of our need and taken our burden on Himself.

The other problem is the meaning of Suffering. We know that much suffering is simply retribution. Whatsoever a man soweth that shall he reap. We know also that much suffering is a discipline. But the deepest revelation of the meaning of suffering is that suffering is a sacrifice. That is true of motherhood; women suffer that life may go on. It is true of all pioneers, missionaries, adventurers, explorers. But it is the Cross that throws back light on all these. 'The Cross of Christ is the centre of all crosses.'

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

Reach downward to the sunless days
Wherein our guides are blind as we,
And faith is small and hope delays;
Take Thou the hands of prayer we raise,
And let us feel the light of Thee!
(WHITTIER.)

Tuesday. 'Christ Crucified our Peace.'

First: Peace with God.

There are two kinds of men who are not at peace with God. One is the definite open sinner who is at active dispeace with God. He has (or ought to have) a bad conscience, and nothing separates a soul from God like that. Such were the great saints before their conversion; Augustine and Bunyan are obvious instances. The other kind are the indifferent, those who have no great sin to their discredit, and no sense of disharmony because God is not a living reality to them.

Now the great gospel gift is forgiveness. It is the first revelation of the Cross of Christ. God lifts the burden of our sin and takes it on Himself, and both the people mentioned, the guilty and the indifferent need it. They do not realize this because the modern mind has banished the word Sin. 'Modern man is not worrying about his sins,' says Sir Oliver Lodge. Well, we ought to worry about them, for they have brought in our day a deluge of evil and suffering upon the world. Two things have brought to us a definite disclosure of evil—world events and the New Psychology. But often this is done from a purely secular standpoint. The real gravity of sin is only seen when we set it over against God who is the highest good and whose will is our imperative duty. It is this that makes the great message of mercy in the Cross so clear. God has taken the initiative and revealed a love that lifts us out of the darkness and paralysis of sin into the peace of His mercy.

Secondly: Peace within ourselves.

There is another kind of dispeace which the Cross can cure—the anxiety and worry that are so deadly an influence, destroying happiness, health, good temper, and serenity. At its heart is fear—fear of the future, of our own capacity to

manage our life, of the possibilities of harm to our business, our children, our friends. The Cross of Jesus is the real cure of this trouble because it reveals a compassion and a sovereignty of grace in the heart of God that bring to us that inner harmony that means so much for our well-being. He cares for us. 'I am poor and needy yet the Lord thinketh upon me.' The certainty of that comes to us when we look at Christ crucified. 'Drake and his men cross the isthmus of Panama, and from a peak they see below them the smiling ocean on the farther side; so fair and still it looked that it received the name of the Pacific Ocean; but then there were two things to be noticed: first, it was a fine day; next, they probably thought the sea the smoother because of the height from which they surveyed it. And it is easy to talk of peace on fine days, and when we are high up above trouble; but our test must be when we are in the midst of the waters, when the waves thereof roar and are troubled' (Rendel Harris, *Memoranda Sacra*).

Wednesday. 'Christ Crucified our Law.'

Law is a rule to be obeyed because it is the expression of authority. In spite of the saying about the law of the Medes and Persians, 'which altereth not,' law does change. But when it is in force it is final and conclusive. As there is only one perfectly righteous will the law of God is complete and final. The message of the Normandy Cross is that God's will for us is to be seen in the Cross of Christ. What is it?

(1) It is, first, faithfulness. To Jesus His Cross was a great task: 'my meat is to do the will of him that sent me.' The Cross was the proof of His dedication of Himself. This was the law of the Cross. And it is the law of life for us. One of the greatest discoveries that any one makes is that God's will is not only conclusive but wise and loving, and that we should not only 'bear' it but welcome it. We often speak of adversity as something to be borne because it is God's will. But God always wills the best for us and we should wish His will and pray for it to be done in us. And we can interpret this as applying all round. To our politics, for example. The law of the Cross is that we should care for the poor, the outcast, the deprived, and that our political creed and activities should be inspired by the vision of Christ Crucified. Whom did He come to save? To whom did He come to bring life abundant? And also this applies to our own lives. The Cross is the proof of the utter faithfulness of Jesus to His task. So is the law of the Cross for us.

(2) The second example is service. 'Let him deny himself and take up his cross.' This means putting self second, living to serve others. Jesus came not to be ministered to but to minister. This, for us, is the hardest of all lessons to learn, that our first duty as citizens, for example, is to serve, to give and not to gain; that our first duty in our own private life is to put self second. What do we wish from life—money, fame, comfort? The Cross of Jesus says: self second. How the Cross condemns our common sins, greed, and selfishness. 'Some one ought to do it, but why

should I? is the ever re-echoed phrase of weak-kneed amiability. Some one ought to do it, so why not I? is the cry of some earnest servant of men. Between these two sentences lie centuries of moral evolution.'

Thursday. 'Christ Crucified our King.'

At the temptation Jesus rejected Satan's offer of lordship. The temptation was subtle because what He wished was just lordship, but of another kind. And that He has obtained through His Cross. Force or conquest has a temporary sovereignty. None has lasted. 'Power corrupts, and absolute power corrupts absolutely,' wrote Lord Acton. The one exception is the absolute sovereignty of Christ Crucified. He is the supreme example of the empire of character over the souls of men. The greatness of His sacrifice has penetrated the world's life.

That is true as a general statement. But we are faced with the question: What has Christianity done to transform the world after nineteen centuries? The answer Jesus Himself gave in the Parable of the Sower. His failure is the failure of God. God limited Himself when He gave our lives into our own hands. And when Christ comes into contact with the individual will He often fails. Some reject Him outright because they hate what He stands for. Some imperfectly submit to Him because to yield wholly to Him is hard, because it means submitting our darling sins to Him.

Then wilt thou become

A thrall to his enchantments, for the King
Will bind thee by such vows, as is a shame
A man should not be bound by, yet the which
No man can keep; but, so thou dread to swear,
Pass not beneath this gateway, but abide
Without, among the cattle of the field.

(TENNYSON, *Gareth and Lynette*.)

The great Christian duty is loyalty. Adolf Hitler could command such loyalty that it was final for any Nazi to hear the sentence: 'Der Führer hat's gesagt.' Can we achieve this?

Good Friday. 'It is finished' (Jn 19³⁰).

In the Greek this is one word. It is an exclamation, a cry. And 'finished' does not quite suggest the meaning. Jesus used the word five times, and in every case it means 'accomplished,' 'completed.' And so Tennyson was surely wrong when he said that this was 'the most pathetic utterance in all history.' Pathos was a small part of its meaning but this was lost in a ring of triumph.

This word is (1) a sigh of relief. The sufferings were ended, the burden laid down. That is its pathos. He was done with the enmity of the rulers, the dullness of His disciples, the sense of failure ('O Jerusalem, Jerusalem'). Elijah had this mood. Job had it ('my soul is weary of my life'). Paul had it ('having a desire to depart'). Here is Christ's humanity. The test He met was severe but He went through with it! That is its value for us.

It was (2) a cry of satisfaction. 'It' was not only His sufferings but His task, and 'finished' was not only 'ended' but 'completed.' It is a

favourite thought of some writers (for example, R.L.S.) that the value of life lies in endeavour. But there is a moral satisfaction in finished service. 'When we read how Wilberforce, the champion of slave emancipation heard on his death-bed that the British legislature had agreed to the expenditure necessary to secure the object to which he had sacrificed his life, what heart can refuse its tribute of sympathetic joy as it thinks of him expiring with the shouts of emancipated millions in his ears.' That was the joy set before the Saviour on the Cross.

And (3) this cry was the offering to God of a completed redemption. Our fathers spoke of Christ's 'finished work.' And it was a true description of what He had done. His cry presents to us something wholly done by God for us to accept, something done for us that is perfect and on which we can lean. This is the ringing message of the New Testament—Christ, Lux, Pax, Lex, and Rex, and in each and all of these ways the Saviour of men.

F. J. RAE.

The Christian Hope.

'Nowhere in the New Testament can we see more clearly than in First Peter how the eschatology of the Gospel becomes the teleology of the Church's life. Hope is one of the keynotes of this Epistle, as faith is of St. Paul's Epistle to the Romans, and love of the First Epistle of St. John. It is a light which shines all the more brightly in times of calamity; it embraces the dead as well as the living; and in that sense the past as well as the future; and it concentrates the energies of the Christian mind upon a supernatural and supertemporal end. To an age like our own which is filled with the idea of planning, the Christian hope is of peculiar relevance; for to the questions, To what end and after what design are we to plan? it proposes an answer. It insists that, for whatever new world men are to build, the first need is for an Architect and a plan. By proclaiming that man's end is supramundane and only to be fully realized beyond the grave, it forearm the Christian believer against too much trust in human contrivance, and therefore against the disillusionment which follows hard on human failure: by contrast with the hopes that play men false, the Christian hope is a "living" hope. By associating the end, moreover, with Christ's appearing, and by teaching that it has already been realized, though not yet fully realized, in the Incarnation, it provides men with a pattern for the guidance of their common life. Out of the Christian conception of the last things is thus born a practical motive for conduct. It is no accident that some of Christendom's most vigorous practical reformers—St. Francis, Savonarola, Elizabeth Fry, Wilberforce, Shaftesbury—have been men and women whose otherworldly interests were intense.'¹

I belong to Jerusalem: I belong to Athens.

'It has always been too easy for a man to say, "I belong to Athens; I do not belong to Jeru-

¹ E. G. Selwyn, *First Epistle of St. Peter*, 110.

salem," or to say, "I belong to Jerusalem; I do not belong to Athens." There are, of course, differences enough. In a sense, at its best Athens represents man marching Godward. And in its defining meaning, of course, Jerusalem represents God marching manward. And when the two roads converge, as converge they must, it is true that Jerusalem is able to speak words Athens has never been able to utter because Jerusalem has seen and known things beyond the mind of Athens. But in a very profound sense the two cities belong together. And if it is true that Athens will come upon frustration at last unless it receives the insights of Jerusalem, we must also be honest enough to say that Jerusalem with all its glory needs something which only Athens can give.'²

What do we get from the Lord's Supper?

The Rev. Innes Logan in his book, *The Enterprise of Faith*, quotes some pithy sentences from an old Puritan Father, Master Robert Bruce. They will not satisfy everyone, but they contain, in picturesque language, a valuable element of the truth. 'Speers thou [asketh thou] what new thing we get in the Sacrament. I say we get Christ better than we did before; we get a better grip of Christ. And so, when I had but a little grip of Christ before, as it were between my finger and my thumb, now I get Him in my hail hand. Thy heart cannot wist nor imagine a greater gift nor to have the Sonne of God, who is King of Heaven and Earth, and the Sacraments are appointed that I may have Him more fullie in my soul; that He might make a better residence in me.'

Who forced Joseph into the Pit?

'A Sunday-school teacher, having told her class the story of Joseph and the coat of many colours, put this question: "Who forced Joseph into the pit?"

'The answer came pat from the smallest lad.

' "Please, miss, Mr. Bevin."'³

Principal P. T. Forsyth's Works.

The late Principal P. T. Forsyth's daughter, Mrs. Jessie Forsyth Andrews, has written to say that she hopes to arrange for the reprinting of one or more of her father's books. Only one of these, *The Person and Place of Jesus Christ*, is in print now. She would value suggestions as to which of the other works should be selected. Mrs. Andrews' address is: 'Rose Cottage, Kings Langley, Herts.'

² L. H. Hough, *The Meaning of Human Experience*, 225.

³ Northerner II. in *The Yorkshire Post*.

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